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THE LAND AGITATION IN THE HIGHLANDS; WITH SPECIAL REFERENCE TO THE ISLE OF SKYE.

BY A PROPRIETOR.

THE Rising in Skye and the "Battle of the Braes" have been already chronicled by dozens of pens, by swarms of reporters who crowded over the Island like a flock of locusts during the first burst of excitement, thirsting for information, interviewing here and there each and every person, and wiring the intelligence at the rate of thirty thousand words a day, detailing the incidents of a combat which has now become historical, and is known, through the newspapers, probably in every household in the United Kingdom; the landing of the "Half-hundred" at Portree—the forming into four deep, and the march to the scene of the conflict—aggressive, at its commencement, yet, almost as hopeless of success as that of the celebrated *Ten Thousand*; the stand made by the women and children in defence of father, brother, or husband at the pass of Gedintaillear; the arrival of the prisoners at Inverness; their march down Union Street, handcuffed, surrounded by a wall of police, and hooted by the populace. Forty hours before they roamed in freedom on their native hills, now they are in irons in the Highland Capital; released on bail, appeared again, tried, and practically acquitted—Caractacus in chains, the triumph and clemency of Claudius!

But how and why did all this happen? No doubt, the cry that "Mr Gladstone has ruined Ireland; he will ruin Scotland next," had a great deal to do with it. The landocracy generally believed this at heart; and the county officials, led by the rumours of demonstrative resistance on the part of certain crofters in the Island, concluded they were on the verge of an agrarian revolution, and evidently made up their minds to act promptly, and with decision, and stamp out quickly the first germs of anything like the Irish disease that might show itself on this side of the Channel. So the extraordinary method already known was adopted; has been approved by many of our newspapers on both sides of politics, and upheld by the collective wisdom of the Commissioners of Supply for the County, though it is but fair to state there are dissentients. Almost the unanimous opinion outside official circles is that it would have been more in consonance with the dignity of a powerful Government like the present to have quelled the "insurrection" in broad daylight, than by a night surprise—a practice unknown in any Executive administration, civil or military, since the days of William III., and which in this instance might have seriously complicated matters, had the men joined the women and children, and, as they might have easily done, defeated the police. It is not, however, the object of this paper to criticise the past. Its aim and object is to consider the difference between the Irish land question and that raised in the Isle of Skye; to endeavour to show that the causes of disaffection are not similar; and to consider what the relationship between proprietor and tenant in future is likely to be.

In this speculation the first fact to be recognised is the spirit of independence which has been gradually creeping over the people of this country, until we may now almost agree that Alison's prediction of the results of the Reform of 1832 has been verified, and that we are face to face with one of the difficulties he anticipated. If one, now-a-days, says, "Have I not the right to do what I like with my own," he is at once challenged by the outside public with a shout of "No." There are several causes for all this, among them the many good and cheap histories written within the past few years, and available to the masses, or at any rate to their leaders, which has given them facilities of acquainting themselves with a knowledge of the past unknown to their forefathers;

the stimulating action given by various Societies—urging and fostering independence of character, and showing the powers of individuals when combined; the levelling and elevating tendencies of improved and increased education; the bad seasons we have had for the past few years, added to the increased tastes for luxuries acquired by the tenant classes; the great competition for farms, arising partly from the prosperity of other trades, enabling trades-people to retire and compete for the land, and giving a fictitious value to it. Though the new additions, as a rule, join the Conservative ranks, and are good soldiers in upholding ancient traditions, yet the masses suffer by their introduction, and this, combined with other influences, has caused a turn round against Feudalism, so that if the system has not been already strangled, it is certainly in the last gasp of its existence.

It is idle to suppose that this or that party is to blame; it matters not whether we are ruled by a Conservative or a Liberal Government, the march of progress cannot be stopped. If the Conservative thinks he could have continued to follow in the old track he is much mistaken. In national currents of thought we must just follow in the stream. It is too strong to be stemmed by anything but force or logic. The former was the good old way when we were ruled despotically, but the latter is the course adopted since the nation became what may be called a free people, and this will probably continue so long as we do not abuse our liberties—which, it is to be hoped, we won't do, with the terrible lessons of 1792 to 1815 standing out before us as a warning.

At present matters seem to point to a dislocation of the former pleasant relationship that existed between proprietor and tenant; and though it might seem never likely to return, there can be no doubt, after the question is thoroughly discussed in the old-fashioned, constitutional, quarrelling way, but affairs will terminate by leaving parties to occupy those positions assigned to them by the laws of order and property. To meet the present difficulty many proprietors have granted a reduction of a certain per centage on their rentals. This policy, instead of mending matters at once, has had the effect of keeping its settlement quivering in the balance; but ultimately it must settle down on the logical side of the scale. The fact of taking off a certain per centage on account

of a few bad seasons, shows that the proprietor admits that his lands were too highly rented during some periods of the lease. Let him now strike an average and settle upon a fair rent.

So much for the position of the land question as it stands, taking a survey of the whole country—but what concerns us most here is that phase of it which has become so formidable in Ireland, and which many fear has developed itself, or is at any rate ready to crop up, in the Highlands, and which, I fear, led to the "Battle of the Braes." The "no rent" doctrine is quite different in Ireland to what we have in Skye. In Ireland it is purely obstructive, strategical, political, or revolutionary. When a man there says, "I'll pay no rent till the suspects are released," his plain meaning and intent is to add so much more to the general confusion, and so facilitate the attainment of his purpose. It cannot for a moment be supposed—indeed he does not say so—that he considers himself justified in withholding his rent for all time coming. As soon as the question is settled on the basis *he* proposes, he will then agree to pay his rent; hence the question is really a political one, and a difficult one, for one section demands one thing, while another demands something very different. Some Land Leaguers, no doubt, wish for a legitimate settlement of the question; others mean and demand what the late Lord Beaconsfield styled the "disintegration of the Empire." Here no one dreams of the repeal of the Union. The "no rent" cry in Skye means, "The powers that be will not redress our grievances, let us appeal to the public opinion of the country." The crofters are well aware that the law as it stands is against them, and that they are liable to pay any rent demanded, or quit their holdings. The stand made by the Irish tenants no doubt encouraged and gave them the cue to combine against what they consider a grievance, but nothing more. If they really made unreasonable demands, I am satisfied that they would at once lose the support of their present supporters; for there never was a greater mistake, than to suppose that those who take the crofters' side of the question would for an instant lend themselves to anything but what is fair and just.

I have before me, as I write, four pamphlets, treating of the Irish land question, handed to me by a member of the Irish Land League, and which may be taken as fairly representative

of the opinions of many others on the subject. This literature is now in circulation through the Island, and, I may say, has been brought to it in consequence of the report that Skye was in arms, and that the tenants would pay no rents. The first is a Letter from the Most Rev. Dr Nulty, Bishop of Westmeath, to Joseph Cowen, Esq., M.P.; the second, "The Land for the People," by John Ferguson; the third, "A Plea for the Nationalisation of the Land," by G. B. Clark, M.D., F.R.C.S.E.; the fourth, "An Appeal to Land Leaguers," by Henry George.

I give the first place to Bishop Nulty's letter. Emanating from such a source it demands attention, as presenting the views of one of the Catholic leaders of the people. He attributes the present discontent to the misgovernment of Ireland by England. Any one who knows the past history of Ireland must acknowledge that he is not far wrong in this; but no one can say that grievances ever existed in Scotland similar to those under which Ireland groaned for centuries. Under the heading of "Fondling the Landlords," he says:—

A sentence of eviction is equivalent to a sentence of death, in a country where if you are to live at all you must live by your industry in the land, A mortal fear of such eviction, then, was the only motive that could have influenced the people of a nation to submit to excessive rack-rents. . . . The unjust and irrational partiality of British statesmen for Irish landlordism, coupled with the implacable severity with which they punished any one who dared to interfere with it, has been beyond all reasonable doubt the main cause of the unpopularity and practical failure of British rule at all times in Ireland. Were it not for the sad effects of this cause Ireland . . . would be as peaceful, as orderly, and at least as devotedly loyal as Scotland.

Again, under the heading of "A Scourging and a Crust," he says:—

If we Irishmen at home cordially detest the Irish system of land tenure, our countrymen abroad simply execrate and abhor it. . . . The strongest and deepest desire in the hearts of these Irish exiles would be to lend a hand, and share their last shilling in any fair effort to extirpate and destroy the injustice of a system which they regarded as the responsible cause of their expatriation.

Mr Ferguson is down on the feudal system, and goes in for a peasant proprietary. The following shows his views:—

Desperate diseases require sharp remedies, hence we require the Government to step in and dispose of the land of the nation to the people who wish to purchase, securing to the feudal lord whatever compensation it may please the country to give him, and advancing to the purchaser, upon the security of the land, the purchase money, to be received back in instalments extending over different periods not exceeding twenty years, but all this is a mere matter of detail. . . .

Going on to refer to the Irish Land Act, of which he disapproves, he says—"Our fundamental principle is the total abolition of landlordism."

Dr Clark plunges boldly into detail, showing how the author would settle the question, This is how he would go to work :—

Let us pass a law by which the State will resume possession of the soil of the country for the use and enjoyment of all its citizens, . . . the entire land of the country to be valued by a general valuation. . . . The rental value thus determined to be paid to the present holder, . . . if he should have heirs living at the time of passing of the Act, the same annuity . . . shall be paid to all the living heirs. . . . The unborn have no rights of this kind ; they are a contingency.

And by way of encouragement to town birds, he puts forward rather a novel and attractive bait :—

The artizans and the dwellers in the towns ought to have once in their lives the right of free selection of land in the vicinity of towns at its agricultural value to build a dwelling-house, with a suitable garden, where they might utilise their spare time.

Mr George is not so considerate. He is an American, and undertakes the good work in a more summary and go-ahead fashion. Compensation is no part of his programme ; spoliation and confiscation seem to him sacred. Chap. v., p. 21, he says :—

Either the land of Ireland rightfully belongs to the Irish landlords, or it rightfully belongs to the Irish people. There can be no middle ground. If it rightfully belongs to the landlords, then is the whole agitation wrong. . . . But if, on the contrary, the land of Ireland rightfully belongs to the Irish people, . . . to propose to pay the landlord for it is to deny the right of the people to it.

He rather throws cold water on anything like co-operation from the present occupiers of the soil, for he says :—

It would be wrong to abolish the payment of rent, and to give the land to its present cultivators. In the very nature of things, land cannot rightly be made individual property.

Though he lays down the above hard and fast rules, Mr George in another way promises perhaps a brighter dream to the ravisher than even Dr Clark does in the ways and means of expenditure. Referring to the proceeds of the spoil, he remarks :—

We could divide this, if we wanted to, among the whole community share and share alike. Or we would give every boy a small capital for a start when he came of age, every girl a dower, every widow an annuity, and every aged person a pension out of the common estate.

Seriously speaking, can any Skye man place his hand on his heart and truthfully and in earnest tell me that he believes such Communistic proposals and doctrines are the prevalent and approved sentiments of the Skye crofters? I cannot possibly, from my knowledge of the people, believe this of them. Were such, however, the case: What then? Simply that we should find ourselves at once sharply divided into two classes, as marked and opposed to each other as good is from evil. Those who were for order and good government would take one side, those who advocated anarchy the other.

Some there are who may have worked themselves into a belief that our Skye crofters would immediately plunge into acts of open violence if not deterred by fear. Perhaps an individual here and there might, as bad characters are found in every society, but the mass of the crofters have no such wish. Had they been a discontented set of people we should have heard more about them long ago. So much for the difference between the Irish land question and what we have to face in the Highlands.

I shall now consider, first, the apprehension of proprietors that the value of land is likely to deteriorate in consequence of the present agitation and possible Legislative interference; second, the cry that rents ought not to be raised; and, third, the proposal to encourage a peasant proprietorship.

Thinking over the first of these, one is apt to conclude that any measure proposing to upset an ancient land-mark, is bound to do injury to somebody, and that any change in our present land laws means benefiting one class at the expense of another. The cry for the reform of the land laws has been raised by the tenants, and by some people in towns who personally have little or no interest in the land, but is used by them as a handle to further their own agitating purposes. Surely then, if what is called reform is carried out, such can only be done at the expense of the proprietor. This is the view of one party in the state, and the view taken by those in possession of monopolies during the past. Land reformers, on the other hand, recognise the cry of the tenant as one of distress. They know also that the reason why many persons in our towns take such an interest in the question is because some of them have personally experienced eviction; or they may have heard of the hardships of evictions from their

fathers or from others, and so all their sympathies are on the side of the tenant, on the principle of John Bull's love of fair play, which usually makes him take the weaker side! They further know that Nihilists and Communists are at work, that their teaching is most dangerous, and, if followed, would lead to anarchy; that they are demanding what they have no right to get, and what they cannot attain.

The question, as it presents itself to the eye of the proprietor, is, "Can the relationship between me and my tenant be altered and his circumstances improved, except at my expense?" Reformers on the other hand may see their way to carrying out certain changes without injuring the interests of either proprietor or tenant, or those whose respective positions are to be altered by such reform. Indeed, it is quite possible a judicious reform may actually improve the position of the very party who most strongly objects to it. Take the Factory Acts for instance. Did manufacturers suffer by the change? or slave-holders by the abolition of slavery in America? Did the slave-owning class, who even fought a long and bloody war to perpetuate the system, actually suffer by the change in the long run? So far from this being the case they would not now return to the old system even if they had the option of doing so. They find free labour pays them best. How many owners of shootings could now be found who regret the legislation repealing the penalties enacted against the pursuit of ground game!

That legislation is quite capable of effecting improvement as regards various interests in the soil is undeniable, but at the same time land legislation is a two-edged weapon, and rather dangerous, as it often cuts in the opposite direction to what was expected. On the whole, therefore, the less land legislation we have the better; for if we are to judge from experience the more law the greater the confusion, and the reason seems to be that a legislative act must lay down certain rules which, when put in operation, are practically cruel in many instances, though right and just in others. The relationship between proprietor and tenant is a peculiar one, and will continue so till the end of the chapter, so long as human beings are endowed with feelings, and passions, and tempers, as they are at present. To get on smoothly we must have a give-and-take sort of policy. The law,

if called in, could not settle a dispute on such principles. Land legislation seems to be successful or not, as it confines itself within its legitimate bounds, or extends beyond its proper sphere. If it undertakes to lay down certain lines, sketching out the exact position and relationship between proprietor and tenant, it is bound to blunder, as this is going beyond its legitimate functions. If a grievance exists, the law should remove it. It should protect the proprietor so far as to insure to him his rent from those in possession of his land, and this it actually does now. All seem agreed that the tenant should be guaranteed the whole profit of his labour, *minus* his rent, hence, it follows, there is room and scope for legislative interference in this respect, so the law should step in and allow him compensation for improvements; but any reform of a more sweeping nature at present is uncalled for. If landowners became so unreasonable as to say we will turn all the inhabitants out of the country, and put the ground under sheep and deer, most decidedly public opinion would demand State interference, but in the meantime what are the facts? Is the single instance which we heard so much about last year at Leckmelm* a sufficient reason for a complete change in our land laws any more than the abuse by one individual of the liberty, allowed him by our laws of liberty to the subject, would be sufficient reason for the restriction of the liberties of the people at large? It is all very well to demand great and complete changes in our land laws, but have those who demand such complete changes thoroughly worked out the subject in detail.

What would be the effect of making the transfer of land easier than it is now. Probably, at first, it might divide it among a larger number of proprietors than we have at present, but ultimately it would revert to the old groove of the fittest and most prudent, surviving at the expense of the extravagance or waste of the more imprudent, and a few millionaires would again come into possession! What class would benefit by the change?

* It is to be hoped that for the future even those who disregard Secretary Murray's advice to the Tipperary Magistrates, may be deterred by the menace of public opinion, from stretching their prerogatives to a degree that might call for legislative interference. Is there anything more calculated to damage the interests of the land-owning classes than Mr Dugald Stewart's recent indefensible conduct in evicting two of his most respectable tenants in Lochcarron, because they appealed successfully to the Courts of their country against his ground-officer for defamation of character?

Would the position and circumstances of the occupiers or farming class be improved, even were the present landowners multiplied by a thousand? Would land be cheaper, or would it produce more per acre than it does now? What present interest actually suffers from the existing state of affairs? If such can be shown, it would, of course, follow legislation was necessary; but in the meantime, to go out of our way to alter our land laws entirely, without clearly perceiving the benefits likely to arise from the change, would be indeed to take a leap in the dark.

The next question to be considered is the cry that rents ought not to be raised. Any one who objects to raising rents must logically be opposed to the principle of compensation for improvements, for, if the outgoing tenant is to receive compensation, how is it to be paid? No matter who pays it, whether it be proprietor or tenant, it must ultimately be realised from the ground improved. Say a crofter wished to give up his holding and demanded compensation for the improvement effected by him. It is clear, if justice is to be done, the land must be very carefully valued, and that too, quite as much in the interest of the incoming tenant as in that of the outgoing one. If the proprietor pays an outgoing tenant a certain sum as compensation, it is obvious he must increase the rental sufficient to recoup him as an equivalent for the interest on the money sunk by him in the land in paying that compensation, otherwise improvements would cease.

The third question is the peasant proprietary scheme, and at the outset, I must say, that I fail to see how it could practically work in our country. It is admitted by all who have given the land question consideration, that the results of small holdings, if free sale was allowed, would be that the land would ultimately be bought up by the more prudent of the class that was sure to rise among the small proprietors themselves. If the sale of land was not allowed, what then would be the position in the event of causes occurring which might necessitate the withdrawal of capital or labour from the soil? Simply this—*less production*—and, consequently, a loss to the individual owning it, and to the nation at large. The climate of this country is against its producing over and above the support of the person cultivating it, sufficient to enable him to purchase the common and almost necessary

luxuries of the day enjoyed by most others not engaged in agriculture. Who would be a proprietor under such circumstances? and what a strange spectacle we should witness—the land owned by peasant proprietors, and yet the said proprietors the most wretchedly miserable lot this country ever saw. Even Mr George is opposed to it.

Imagine a crofter who now pays a yearly rental of £10 desiring to become proprietor of his holding. The price at 25 years purchase would be £250, add to stock it £60, total £310. Is it likely any sane being would invest this capital in the purchase of a piece of ground which, after all, would not support him? Would it not be much better for him to invest this capital in a small farm which he could have for £40 a year, and which would really be self-supporting?

In a former article I showed that out of 1780 tenants in the Island of Skye, only 60 could be said to live entirely by farming; the remaining 1720 are dependant on outside aid. I need not, therefore, go further into details to point out the impracticability of the proposal; but I can appropriately conclude this article by remarking that instead of the dream of converting crofters into independent proprietors, they themselves would be contented with a more moderate position; the great mass of them requiring to be assisted and interfered with in the management of their township affairs. Crofters who live in townships, having a hill ground in common, should have an exactly equal interest in the sheep stock, in order to prevent any of them having an undue number of sheep in proportion to the rent paid, and this can only be done by having the sheep in common, with one common shepherd to look after them, or what is known as the club farm principle. The adoption of this, where not now in practice, should be immediately enforced, and if Skye crofters are so managed, and fairly dealt with, I can scarcely imagine their rushing into rebellion, or showing themselves anything but highly loyal.

SKAEBOST, ISLE OF SKYE.

LACHLAN MACDONALD.

[This article reached us last month, but too late for insertion in our June issue.]

NOTES ON THE HIGHLAND DRESS AND ARMOUR.

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[CONCLUDED.]

IN the beginning of 1678, a body of Highlanders, "the Highland Host," as it was called, amounting to about 10,000 men, were brought from their native mountains and quartered upon the western counties, for the purpose of suppressing the field meetings and conventicles of the Presbyterians. But their irregular and disorderly conduct soon made it necessary for Government to disband them; and therefore we need the less wonder that they should on this occasion be represented in satirical colours. The following is an extract from a letter (Wodrow MSS., Advocates' Library, 4to, vol. xcix., No. 29), dated February 1st, 1678, and evidently written by an eye-witness. The entire letter will be found in *Blackwood's Magazine*, April 1817, p. 68:—

We are now quartered in and about this town (Ayr?), the Highlanders only in free quarters. It would be truly a pleasant sight, were it at an ordinary weaponshaw, to see this Highland crew. You know the fashion of their wild apparel; not one of them hath breeches, yet hose and shoes are their greatest need and most clever prey, and they spare not to take them everywhere. In so much that the committee here and the Counsel with you (as it is said) have ordered some thousand pairs of shoes to be made to stand this great spoil. As for their armes and other militarie accoutrements, it is not possible for me to describe them in writing; here you may see head-pieces and steel-bonnets raised like pyramids, and such as a man would affirme they had only found in chamber-boxes; targets and shields of the most odde and antique forme, and powder-horns, hung in strings, garnished with beaten nails and burnished brass. And truly I doubt not but a man curious in our antiquities might in this host finde explications of the strange pieces of armour mentioned in our old lawes, such as bosnet, iron hat, gorget, pesane, wambrassers and reerbrassers, panns, leg-splents; and the like, above what any occasion in the Lowlands would have afforded for several hundreds of yeers. Among the ensigns also, besides other singularities, the Glencow men were very remarkable, who had for their ensigne a faire bush of heath, wel-spreed and displayed on the head of a staff, such as might have affrighted a Roman eagle.

William Cleland, Lieutenant-Colonel of the Earl of Angus' Regiment, who was killed while gallantly defending his post at Dunkeld against a party of Highlanders, soon after the Revolution, wrote a satirical poem upon the expedition of the Highland Host in 1678, from which the following extracts are taken (Collection of Poems. &c., 12mo, 1697, p. 12):—

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But to discribe them right surpasses
The art of nine Parnassus Lasses.

Their head, their neck, their legs and thighs,
Are influenced by the skies,
Without a clout to interrupt them,
They need not strip them when they whip them ;
Nor loose their doublet when they 're hanged,
If they be miss'd its sure they 're wranged.

But those who were their chief commanders,
As such who bore the pirnie standarts,
Who led the van, and drove the rear,
Were right well mounted of their gear ;
With brogues, trues, and pirnie plaides,
With good blew bonnets on their heads,
Which on the one side had a flipe
Adorn'd with a tobacco pipe,
With durk, and snapwork, and snuff-mill,
A bagg which they with onions fill,
And, as their strick observers say,
A tupe horn fill'd with usquebay ;
A slasht out coat beneath her plaides,
A targe of timber, nails, and hides ;
With a long two-handed sword,
As good's the country can afford ;
Had they not need of bulk and bones,
Who fight with all these arms at once ?
It's marvellous how in such weather,
Ov'r hill and hop they came together,
How in such stormes they came so farr ;
The reason is, they 're smear'd with tar,
Which doth defend them heel and neck,
Just as it doth their sheep protect ;
But least ye doubt that this is true,
They 're just the colour of tar'd wool.

William Sacheverell, Governor of the Isle of Man, who was employed in 1688 in the attempt to recover the stores of the Florida, one of the great vessels of the Spanish Armada (which was blown up and sunk in the harbour of Tobermory, in Mull, exactly a hundred years before), made in that year an excursion through the Isle of Mull, and thence to Icolmkill. In 1702 he published, at London, an account of this excursion, along with an account of the Isle of Man. At page 129 of this volume, he thus describes the dress, armour, and general appearance of the Highlanders as he saw them in the Isle of Mull in 1688 :—

During my stay, I generally observed the men to be large-bodied, stout, subtle, active, patient of cold and hunger. There appeared in all their actions a certain generous air of freedom, and contempt of those trifles, luxury and ambition, which we so servilely creep after. They bound their appetites by their necessities, and their happiness consists, not in having much, but in coveting little. The women seem to have the same sentiments with the men; though their habits were mean, and they had not our sort of breeding, yet in many of them there was a natural beauty and graceful modesty, which never fails of attracting. The usual outward habit of both sexes is the pladd; the women's much finer, the colours more lively, and the squares larger than the men's, and put me in mind of the ancient Picts. This serves them for a veil, and covers both head and body. The men wear theirs after another fashion, especially when designed for ornament; it is loose and flowing, like the mantles our painters give their heroes. Their thighs are bare, with brawny muscles. Nature has drawn all her strokes bold and masterly; *what is covered is only adapted to necessity*. A thin brogue on the foot, a short buskin of various colours on the legg, tied above the calf with a striped pair of garters. What should be concealed is hid with a large shot-pouch, on each side of which hangs a pistol and a dagger, as if they found it necessary to keep those parts well guarded. A round target on their backs, a blew bonnet on their heads, in one hand a broadsword and a musquet in the other. Perhaps no nation goes better armed; and I assure you they will handle them with bravery and dexterity, especially the sword and target, as our veterane regiments found to their cost at Gillecranke.

The Rev. James Brome, in his travels over England, Scotland, and Wales, published at London, in 1700, 8vo, gives (p. 183) the following description of the Highland dress and armour, which, although partly translated from Buchanan, has yet in it something original:—

The Highlanders who inhabit the west part of the country, in their language, habit, and manners, agree much with the customs of the wild Irish, and their chief city is Elgin, in the county of Murray, seated upon the water of Lossy, formerly the Bishop of Murray's seat, with a church sumptuously built, but now gone into decay. They go habited in mantles striped or streaked with divers colours about their shoulders, which they call pladden, with a coat girt close to their bodies, and commonly are naked upon their legs, but wear sandals upon the soles of their feet, and their women go clad much after the same fashion. They get their living mostly by hunting, fishing, and fowling; and when they go to war, the armour wherewith they cover their bodies is a morion or bonnet of iron, and an hatergeon which comes down almost to their very heels; their weapons against their enemies are bows and arrows, and they are generally reputed good marksmen upon all occasions. Their arrows for the most part are barbed and crooked, which once entered within the body, cannot well be drawn out again unless the wound be made wider. Some of them fight with broadswords and axes.

In Martin's description of the Western Isles of Scotland (second edition, London, 1716, p. 206), we find the following minute account of the dress formerly worn by the Islanders:—

The first habit wore by persons of distinction in the islands was the *leni-croich*, from the Irish word *leni*, which signifies a shirt, and *croich*, saffron, because their shirt was dyed with that herb. The ordinary number of ells used to make this robe was twenty-four; it was the upper garb, reaching below the knees, and was tied with a belt round the middle; but the Islanders have laid it aside about a hundred years ago.

They now generally use coat, waistcoat, and breeches, as elsewhere; and on their heads wear bonnets made of thick cloth, some blue, some black, and some grey.

Many of the people wear trowis; some have them very fine woven, like stockings of those made of cloth; some are coloured, and others striped; the latter are as well shaped as the former, lying close to the body from the middle downwards, and tied round with a belt above the haunches. There is a square piece of cloth which hangs down before. The measure for shaping the trowis is a stick of wood, whose length is a cubit, and that divided into the length of a finger, and half a finger, so that it requires more skill to make it than the ordinary habit.

The shoes anciently wore were a piece of the hide of a deer, cow, or horse, with the hair on, being tied behind and before with a point of leather. The generality now wear shoes, having one thin sole only, and shaped after the right and left foot; so that what is for one foot will not serve for the other. But persons of distinction wear the garb in fashion in the south of Scotland.

The *plad*, wore only by the men, is made of fine wool, the thred as fine as can be made of that kind; it consists of divers colours, and there is a great deal of ingenuity required in sorting the colours, so as to be agreeable to the nicest fancy. For this reason the women are at great pains, first to give an exact pattern of the plad upon a piece of wood, having the number of every thred of the stripe on it. The length of it is commonly seven double ells; the one end hangs by the middle over the left arm, the other going round the body, hangs by the end over the left arm also; the right hand above it is to be at liberty to do anything upon occasion. Every isle differs from each other in the fancy of making plads, as to the stripes in breadth and colours. This humour is as different through the mainland of the Highlands, in so far that they who have seen those places are able, at the first view of a man's plad, to guess the place of his residence. When they travel on foot, the plad is tied on the breast with a bodkin of bone or wood (just as the *spina* wore by the Germans, according to the description of Tacitus). The plad is tied round the middle with a leather belt; it is pleated from the belt to the knee very nicely. This dress for footmen is found much easier and lighter than breeches or trowis. The ancient dress wore by the women, and which is yet worn by some of the vulgar, called *arisad*, is a white plad, having a few small stripes of black, blue, and red. It reached from the neck to the heels, and was tied before on the breast with a buckle of silver or brass, according to the quality of the person. I have seen some of the former of an hundred marks' value; it was broad as an ordinary pewter plate, the whole curiously engraved with various animals, &c. There was a lesser buckle, which was wore in the middle of the larger, and above two ounces weight; it had in the centre a large piece of chrystal, or some finer stone, and this was set all round with several finer stones of a lesser size.

The plad being pleated all round, was tied with a belt below the breast; the belt was of leather, and several pieces of silver intermixed with the leather like a chain. The lower end of the belt has a piece of plate, about eight inches long and three in breadth, curiously engraved; the end of which was adorned with fine stones, or pieces of red coral. They wore sleeves of scarlet cloth, closed at the end as men's vests, with gold lace round them, having plate buttons set with fine stones.

The head-dress was a fine kerchief of linen strait about the head, hanging down the back taper-wise; a large lock of hair hangs down their cheeks above their breast, the lower end tied with a knot of ribbands.

The ancient way of fighting was by set battles; and for arms some had broad two-handed swords and headpieces, and others bows and arrows. When all their arrows were spent, they attacked one another with sword-in-hand. Since the invention of guns, they are very early accustomed to use them, and carry their pieces with them wherever they go; they likewise learn to handle the broad-sword and target. The chief of each tribe advances with his followers within shot of the enemy, having first laid aside their upper garments; and after one general discharge, they attack them with sword-in-hand, having their target on their left hand (as they did at Kelcrankey), which soon brings the matter to an issue, and verifies the observation made of them by your historians:—*Aut Mors cito, aut Victoria lata.*

The following is the description of the Highland dress given by Captain Burt, an English officer of engineers, employed under Marshal Wade on the military roads through the Highlands, begun in the year 1726. It is taken from his amusing work, "Letters from a Gentleman in the North of Scotland" (2d edition, London, 1759), to which such frequent reference has been made in the works of Sir Walter Scott:—

The Highland dress consists of a bonnet made of thrum without a brim, a short coat, a waistcoat, longer by five or six inches, short stockings and brogues, or pumps, without heels. By the way, they cut holes in their brogues though new made, to let out the water when they have far to go, and rivers to pass; thus they do to prevent their feet from galling.

Few besides gentlemen wear the trowze, that is the breeches and stockings all of one piece and drawn on together; over this habit they wear a plaid, which is usually three yards long and two breadths wide, and the whole garb is made of chequered tartan or plaiding; thus, with the sword and pistol, is called a full dress, and to a well-proportioned man, with any tolerable air, it makes an agreeable figure; but this you have seen in London, and it is chiefly their mode of dressing when they are in the Lowlands, or when they make a neighbouring visit, or go anywhere on horseback; but those among them who travel on foot, and have not attendants to carry them over the waters, vary it into the quelt, which is a manner I am about to describe.

The commoner habit of the ordinary Highlanders is far from being acceptable to the eye; with them a small part of the plaid, which is not so large as the former, is set in folds and girt round the waist to make of it a short petticoat that reaches half-way down the thigh, and the rest is brought over the shoulder, and then fastened before below the neck, often with a fork and sometimes with a bodkin or sharpened piece of stick, so that they make pretty near the appearance of the people in London, when they bring their gowns over their heads to shelter them from the rain. In this way of wearing the plaid, they have nothing else to cover them, and are often barefoot, but some I have seen shod with a kind of pumps made out of a raw cow hide with the hair turned outward, which being ill made, the wearer's foot looked something like a rough-footed hen or pigeon. These are called quarrants, and are not only offensive to the

sight, but intolerable to the smell of those who are near them. The stocking rises no higher than the thick of the calf, and from the middle of the thigh to the middle of the leg is a naked space, which, being exposed to all weathers, becomes tanned and freckled.—(Vol. ii., p. 183.)

The plaid is the undress of the ladies at Inverness, and to a genteel woman who adjusts it with a good air, is a becoming veil. But as I am pretty sure you never saw one of them in England, I shall employ a few words to describe it to you. It is made of silk or fine worsted, chequered with various lively colours, two breadths wide, and three yards in length; it is brought over the head, and may hide or discover the face according to the wearer's fancy or occasion; it reaches to the waist behind; one corner falls as low as the ankle on one side; and the other part in folds hangs down from the opposite arm.—(Vol. i., p. 100.)

The ordinary girls wear nothing upon their heads until they are married or get a child, except sometimes a fillet of red or blue coarse cloth, of which they are very proud; but often their hair hangs down over the forehead, like that of a wild colt.

If they wear stockings, which is very rare, they lay them in plaits one above another, from the ankle up to the calf, to make their legs appear, as near as they can, in the form of a cylinder; but I think I have seen something like this among the poor German refugee women and the Moorish men in London.—(Vol. ii., p. 194.)

The same author thus describes the arms:—

When any one of them is armed at all points, he is loaded with a target, a firelock, a heavy broadsword, a pistol-stock, and lock of iron, a dirk; and besides all these, some of them carry a sort of knife, which they call a *skeen-ocles* [*sgian achlais*], from its being concealed in the sleeve near the armpit.—(p. 222.)

The blade [of the dirk] is straight, and generally above a foot long, the back near an inch thick; the point goes off like a tuck, and the handle is something like that of a sickle. They pretend that they can't well do without it, as being useful to them in cutting wood, and upon many other occasions; but it is a concealed mischief hid under the plaid, ready for the secret stabbing, and in a close encounter there is no defence against it.—(p. 174.)

Mr Gough, in his additions to Camden's *Britannica* (Edit. London, 1789, vol. iii., p. 390), gives the following accurate description of the Highland dress and armour, as they were to be found in the district of Breadalbane previous to the proscription of the dress:—

The dress of the men is the *brechan* or plaid, twelve or thirteen yards of narrow stuff, wrapped round the middle, and reaching to the knees, often girt round the waist, and in cold weather covering the whole body, even on the open hills, all night, and fastened on the shoulders with a broche; short stockings tied below the knee; *truish*, a genteeler kind of breeches, and stockings of one piece; *cuoranen*, a laced shoe of skin, with the hairy side out, rather disused; *kelt* or *fillebeg*, g.d., little plaid, or short petticoat, reaching to the knees, substituted of late to the longer end of the plaid; and lastly, the pouch of badger or other skins, with tassels hanging before them. The *Lochaber* axe, used now only by the Town Guard of Edinburgh, was a tremendous weapon. Bows and arrows were in use in the middle of the last century, now, as well

as the broadsword and target, laid aside since the disarming act, but the dirk, or ancient *pugio*, is still worn as a dress with the knife and fork.

The women's dress is the *kirch*, or white linen pinned round behind like a hood, and over the foreheads of married women, whereas maidens wear only a *snood* or ribbon round their heads; the *tanac* or plaid fastened over their shoulders, and drawn over their heads in bad weather; a plaited long stocking, called *ossan*, is their high dress.

The following detail of the complete equipment of a Highland chief, and instructions for belting the plaid, were communicated by a Highland gentleman to *Charles Grant, vicomte de Vaux, &c., &c.*, by whom they were printed in his "*Mémoires de la Maison de Grant*," in 1796 (pp. 6-7):—

1. A full-trimmed bonnet.
2. A tartan jacket, vest, kilt, and cross belt.
3. A tartan belted plaid.
4. A pair of hose, made up [of cloth].
5. A pair of stockings, do., with yellow garters.
6. Two pair of brogs.
7. A silver mounted purse and belt.
8. A target with spear.
9. A broadsword.
10. A pair of pistols and bullet mould.
11. A dirk, knife, fork, and belt.

METHOD OF BELTING THE PLAID.—Being sewed, and the broad belt within the keepers, the gentleman stands with nothing on but his shirt; when the servant gets the plaid and belt round, he must hold both ends of the belt, till the gentleman adjusts and puts across, in a proper manner, the two folds or flaps before; that done, he tightens the belt to the degree wanted; then the purse and purse-belt is put on loosely; afterwards, the coat and waistcoat is put on, and the great low part hanging down behind, where a loop is fixed, is to be pinned up to the right shoulder, immediately under the shoulder-strap, pinned in such a manner that the corner, or low-flyer behind, hang as low as the kilt or hough, and no lower; that properly adjusted, the pointed corner or flap that hangs at the left thigh, to be taken through the purse belt, and to hang, having a cast back very near as low as the belt, putting at the same time any awkward bulky part of the plaid on the left side back from the haunch, stuffed under the purse-belt. When the shoulder or sword belt is put on, the flyer that hangs behind is to be taken through, and hung over the shoulder-belt.

N.B.—No kilt ought ever to hang lower than the hough or knee—scarcely that far down.

[We make a present of these Notes to those ignorant Cockney scribblers, and their unpatriotic Highland and Scottish imitators, who, "to earn an honest penny," in Southern organs, belie their country and its history, by, among other things, imposing on their credulous readers, insisting that the Kilt and the Highland Dress are the modern inventions of an Englishman.]

Correspondence.

LORD MACDONALD AND THE HIGHLAND DESTITUTION AND CLEARANCES OF 1849-51-2.

(Continued.)

SECOND LETTER ADDRESSED BY THE REV. DONALD MACKINNON TO THE
EDITOR OF THE "INVERNESS COURIER."

SIR,—Permit me to make some remarks on Mr Alexander Mackenzie's letter of 11th inst. in reply to mine, which appeared in your columns on 4th instant.

In that letter Mr Mackenzie leaves it to be supposed by insinuation, though he does not actually say so, that I had written to him on the subject a letter, to which he did not deign to reply; and I beg to say that I never put pen to paper to him on the subject. Mr Mackenzie is pleased to say, to suit his own purpose, that I "grossly misrepresented the paragraph from the *Echo*," and that the misstatement which I called in question was my own and not the *Echo's*. To that I have only to say that Mr Mackenzie simply states an untruth, for I quoted the exact words given by you as from the *Echo*, in so far as I did quote, and I might have quoted the further insolence which suggested in the same paragraph that Lord Macdonald might probably now deal in the same way with the fund which was in course of collection for those who lost their boats and fishing gear during the storms of last winter; and I have now no hesitation—Mr Mackenzie's bluster notwithstanding—in characterising the statement as I did before, though Mr Mackenzie stands sponsor to it, as being a scandalous untruth.

To rebut the misrepresentation of the *Echo*, I mentioned the names of the administrators of the fund, as men whose character, in addition to Lord Macdonald's, made it impossible that they could lend themselves to such an abuse of the fund as was alleged by the *Echo*. By way of discrediting their character, Mr Mackenzie attempts to prove that their honour was not reliable, because under the rules laid down by the General Committee—a committee formed of the leading men in Scotland—Captains Elliot and Fishbourne carried out resolutely the rules devised for their guidance, by the said committee, in order to prevent as far as possible the demoralisation which necessarily attends the administration of eleemosynary relief. How illogical is this reasoning will be manifest to the most casual observer.

Neither Lord Macdonald nor any other person derived the least advantage from these roads, for they had no connection either with made roads or with the townships from which the people came to make them; they never were completed, and, instead of being a benefit to the estate, they are in many places a serious disadvantage, where, for instance, they have obliterated the old hill-tracks, and have become permanent bogs, dangerous to cattle and horses.

Now as to the evictions, I have only to repeat what I have already said, viz.—that Lord Macdonald was as little responsible for them as are his calumniators, and I have given evidence to that effect which must satisfy every unbiassed mind. I have stated regarding them, things of which I have a personal knowledge, while Mr Mackenzie is theorising on matters of which he knows little or nothing, except what he has heard through Mr Donald Ross, who, like Mr Mackenzie himself, was known to be reckless in his statements, especially where his social superiors were concerned. As to the

odium Mr Mackenzie attempts to cast on the memory of Lord Macdonald for permitting the evictions—and thus, in Mr Mackenzie's opinion, being accessory to them—he must know very well that when a man is once under trust (as Lord Macdonald was through causes already explained), he is helpless in the hands of his trustee, so long as the trustee keeps within the bounds of law, and he knows too that evictions, however much to be deplored, are not illegal as the law now stands. I have stated in the letter referred to the real cause of these evictions as within my personal knowledge. I have mentioned that I stated them 30 years ago in the columns of the *Courier*, when the estate was in the hands of the trustee, when every one in this country was conversant with the facts, and that the facts now stated were not then called in question; yet Mr Mackenzie, as my statement does not accord with his knowledge, calls them in question.

Mr Mackenzie alludes to the friendly spirit in which I alluded to himself. The extent of that allusion was merely that I said I believed he had unknowingly injured the reputation of a man who I knew well did not deserve that anything unkind should be said of him, and that I believed Mr Mackenzie would regret having been led into error. I find, however, that my belief in his fairness was a mistake; that, when I looked for only common justice, he returned to the charge with renewed virulence. I know little or nothing of Mr Mackenzie; if I knew him better, I probably would have formed a different estimate of him. I did know from some of his newspaper correspondence that his temper was not always under control—that it required the curb and not the spur—but I was not prepared for the unmanly mode of warfare to which he threatens to resort, if criticism of his misstatements is continued, viz., to publish from personal rancour matters which he calls historical, but which, as a historian, he says he suppressed, and which, if published, would, in all probability, be as unreliable, as not a few other statements, which he has given in his book as authentic.

I have now finally done with this subject, and whatever Mr Mackenzie may again write, I must decline continuing a correspondence with a man who resorts to such unworthy mode of warfare.—I am, your obedient servant,

DON. MACKINNON.

KILBRIDE, BROADFORD, May 15th.

REPLY BY THE EDITOR OF THE "CELTIC MAGAZINE."

SIR,—Mr Mackinnon is in a rage. To reason with an angry man would be useless; with an angry minister a folly. I shall not do either, but I shall correct him.

1st, I never said that he wrote to me. I said that he had written on the same subject. That he does not and cannot deny.

2d, I have said that, not having your paragraph before me, I could not say whether the blame of misrepresenting the *Echo* was yours or Mr Mackinnon's. I have now seen the paragraph, and I find Mr Mackinnon does not accurately quote it. Any reader can test this for himself.

3d, Mr Mackinnon did not, in his first letter, make any reference to the fund now being collected for those who lost their boats and fishing gear in Skye last winter, nor to the *present* Lord Macdonald. To say that I was "sponsor" to a statement admittedly not quoted by himself and not seen by me, is in keeping with the illogical and reckless character of Mr Mackinnon's whole communication; and it might be described very appropriately in one of his own favourite but inelegant phrases; but I refrain.

4th, His own witnesses, Skene, Elliot, and Fishburne, have completely established the case against him on the facts.

5th, The question whether Lord Macdonald, or any one else, derived any personal advantage from the roads made on his property, is not at present under discussion. The question is—Were they made in return for doles out of the Destitution Fund? That is now beyond dispute; and if it be true that they have turned out useless, it says little for the management of the Macdonald estates at the time.

6th, Those who have perused Mr Mackinnon's letter in your issue of this morning will, I fear, be disposed to conclude that his reference to "temper not always under control," suggests a large quantity to his credit of the childish innocence of the pot when it called the kettle black.

7th, In reply to Mr Mackinnon's sneer as to my reliability as a historian, I think I can produce an excellent witness in my favour on that score, and one that even he will admit to be a pretty good one, if one not always strictly accurate. I have before me a letter dated "Kilbride, Broadford, January 14th 1882," signed "Dond. Mackinnon." The writer says that he read my *History of the Macdonalds* "with much interest." He then points out two errors, one being, as he says, "a misprint of 1722 instead of 1622," and the other is, that I have married one of the Macdonalds of Scotus to a Miss Macleod of Macleod, instead of, as he says, Miss Macleod of Drynoch. Mr Mackinnon then concludes—

"The marvel is not that there should be some errors, but that in a work requiring so much research there should be so few; and you are to be congratulated on having brought your work to so successful a conclusion."

I think in the face of this high eulogium, that I am entitled to appeal from "Philip drunk to Philip sober"—from the Rev. Donald Mackinnon angry to the Rev. Donald Mackinnon in his usual frame of mind.

I do not think, as Mr Mackinnon has retired from a controversy started by him, that I need follow him any further. I can quite understand how ill-acquainted he must be with a discussion like this, and necessarily ill-pleased on finding himself contradicted and refuted. His cloth is not used to that sort of thing, and I must, and certainly shall, freely forgive him; but I would warn him that the privileges of the pulpit must not be expected by those who recklessly rush into the profane columns of a newspaper.

I beg to assure him that I have remarkably full and authentic information regarding the burdens, assets, and management of the Macdonald estates, comprised in a rare and unique volume of some two hundred pages, prepared for the proprietor by his agents and factor at the time. Part of it is in manuscript, signed and certified by the factor. The book was evidently Lord Macdonald's own copy, for it has his name written on the title-page, and, from its nature, there could not have been more than half-a-dozen copies of it issued, and that to those connections of the family more immediately concerned. I picked the volume up in a second-hand bookseller's shop, and it is one of the best and most interesting finds in that way I have come across for many a day. This is the source from which I can enlighten Mr Mackinnon and the public, if he desires it, as to the real cause of the Macdonald estates falling into the hands of trustees. The contents are, however, more of a Social than Historical interest.

—I am, sir, yours faithfully,

ALEX. MACKENZIE.

"CELTIC MAGAZINE" OFFICE, INVERNESS, 18th May 1882.

BISHOP CARSWELL AND HIS TIMES.

By the Rev. JOHN DEWAR, B.D., Kilmartin.

V.

WE have already hinted that John Carswell was created by Royal charter Bishop of the Isles. At the Reformation none of the Bishops were legally dispossessed of the emoluments of their Sees—but the jurisdiction of the ecclesiastical courts was abolished, and no bishop or prelate was to exercise jurisdiction. Churchmen derived all their authority from the Pope, and they were not subject to the same laws or tried by the same judges as ordinary subjects. All the high offices of state at the time were filled with ecclesiastics—the President and one-half of the Senators of the Court of Session were churchmen, and all matrimonial and testamentary causes were tried in spiritual courts. The office of Bishop, therefore, in Roman Catholic times, carried with it immense dignity and authority. They had, moreover, one-half of the national property in their own hands. But now the causes which used to be determined by the spiritual courts were transferred to commissaries or civil judges, who were appointed to hear and determine them. The Reformed clergy tried hard to recover the patrimony of the Church for the maintenance of the ministers, the education of youth, and the support of the poor, but the spoils of the Church went to enrich nobles and ecclesiastics, who seized or continued in the enjoyment of the ecclesiastical revenues, the merest pittance being assigned to the Reformed Church. About 25,000 pounds Scots, or about £2000 sterling, was, for a long time after the Reformation, all that was allotted for the maintenance of the National Church. Alexander Gordon, Bishop of Galloway, who turned Protestant, retained his benefice till the day of his death, and at his death alienated the revenues to his son, who was afterwards confirmed in the possession of them by a charter under the Great Seal.

John Campbell, a son of Sir John Campbell of Cawdor, second son of the Earl of Argyll, seems to have been Bishop of the Isles at the time of the Reformation between 1558-1560. But he is always designed *Electus Sodorensis* and *Prior de Ardchattan*. It is alleged of him that he dilapidated the greater

part of the benefice in favour of his relations, and that he conveyed some heritable jurisdictions to his own family of Cawdor. A Mr Patrick M'Clane had been presented by Queen Mary to the temporality of the Bishopric and Abbey of Icolmkill, and on account of his inability resigned them in 1565 in favour of Mr John Carswell, who became bound to pay him a yearly pension, and to pay the stipends of the ministers planted within the bounds, and on the 24th March 1566 John Carswell was formally presented by Queen Mary to the Bishopric of the Isles and to the Abbey of Icolmkill. The Episcopal revenues of this See, at the time of the Reformation, must have been very considerable, consisting of what we know to have been large and wealthy domains as well as tithes. Even as late as the Revolution settlement the revenue, after a series of plunderings, dilapidations, appropriations, &c., formed a respectable item of the "remnant saved" from spoliation. The seat of the Cathedral of the Bishopric of the Isles was Iona, and the Bishop seems to have had a residence at Lismore and also in Bute. The words of Carswell's presentation, as given by Bishop Keith, bear that it was "in the same manner and as freely in all respects, causes, and conditions as if the said Mr John had been preferred to the said diocese and abbey in the Roman Court" and Keith's inference is "that all this provision was, no doubt, made with a view that he might dilapidate the temporality to the family of Argyll." In the same year (1566) Alexander Campbell, a son of Campbell of Ardkinglass, got a grant of the Bishopric of Brechin while yet a mere boy, and he afterwards alienated most part of the lands and tithes to the Earl of Argyll, by whose recommendation he was appointed, retaining, says Keith, for his successor scarce so much as would be a moderate competency for a minister in Brechin, and Tytler well remarks—"that many zealous supporters of the Reformation loved its plunder better than its principles." It is truly inconceivable that the Bishopric of Argyll and the Isles had only a revenue originally of £140 yearly, which is now the amount that has been saved out of the melancholy wreck.

Still, it is questionable whether Carswell is to be held responsible for dilapidations of the Episcopal revenues of the See. John Campbell, prior of Ardchattan, was, as we noticed, Bishop-Elect of the Isles as early as 1558-1560, and he was re-elected

and installed into the office of Bishop of the Isles in the room of Carswell in 1572, and he seems to have been more guilty of dilapidating of churches and confiscation of Church property than Carswell. No doubt the Earl of Argyll came in for his share of the spoils; but the property belonging to the Church seems to have been pretty equally divided amongst the powerful barons; for we find the Macleans of Duart in possession of the lands belonging to the Abbey of Icolmkill as early as 1587—and in the next century, when the Marquis of Argyll conceived a very liberal scheme for diffusing the gospel in Argyleshire, and for utilising the surplus teinds, we find that the powerful Barons had gripped greedily to the kirk rents, and would not let go. In accepting the presentation, however, Carswell exposed himself to the frown of the leaders of the Reformation. But it is quite possible he could not well help himself; as early as 1561 an Act was passed ordaining the third part of all the ecclesiastical benefices in the realm to be applied to the maintenance of the Reformed preachers, the endowment of schools, the support of the poor, and the increase of the revenue of the Crown. And what the opinions of the Reformed ministers were regarding this provision may be inferred from Knox's remark—"I see two parts free lie given to the devill, and the third part must be divided betwixt God and the devill. Weill, ere it be long, the devill sall have three parts of the third; judge, then, what God's portion sall be." And from the significant words in a supplication presented to the Queen in the following year (1562)—"And as for the ministers their livings are so appointed that the most part sall live a beggar's life." The ministers were soon reduced to the greatest straits. "It is but poverty that is yet threatened us," says Knox in a pastoral letter addressed to the Church in 1565, "which if we be not able to contemn, how shall we abide the fury and terror of death which many thousands before us have suffered for the testimony of the same truth which we profess and teach, and despised all worldly redemption, as the Apostle speaketh? This is but a gentle trial which our Father taketh of our obedience, which, if we willingly offer to him, the bowels of his Fatherly compassion will rather cause the heavens, yea, the rocks and rivers to minister unto us things necessary to the body, than that he will suffer us to perish if we dedicate our lives unto

him." It is evident that, for seven years after the Reformation, the Protestant clergy were in the greatest indigence, and performed their duties under the greatest discouragements, and had to commit their bodies to the care of Him, who feedeth the fowls of the heavens. The same parsimonious spirit prevailed in Carswell's diocese. In the letter which Carswell addressed to Mr Campbell of Kinzeancleuch, and dated off Dunoon, the 29th May 1564, quoted by Dr Maclauchlan, Carswell says—"For this standis the mater in this cuntrie; gif we craif our stipendis, and remitt tham nocht at thair plesouris, than our preching is on-profitable; and gif we remitt tham, than the travell can nocht be sustenit for falt of sustentatioun of the travellaris; and of sum our travell nocht the better allowit, altho we became beggaris." It seemed almost a necessity then for Carswell to be put in a position to enforce payment of the ecclesiastical revenues if he were to continue his labours in Argyleshire; and the presentation to the Bishopric put him in possession of the revenues of the See. But it would appear that it did more; that it revived the old papal jurisdiction, gave him a seat in Parliament, and made him, so to speak, the head of the commissariat of the Isles—in short from being a simple presbyter he became a Diocesan Lordly Prelate. The Reformers in all countries were opposed to the revival of this power in the Church. The followers of Luther and the Church of England at the Reformation preserved more or less of the Episcopal government, and established subordination among the clergy; but all the Reformers in England and Germany maintained that Christ set all ministers on an equality as to power, dignity, and authority; and that all lawful authority of one over another was to be given to them by the consent or ordinance and positive laws of man, and not by any ordinance of God in Holy Scripture. In Germany, consequently they did not continue the old name of Archbishop and Bishop but converted the words into their Latin equivalents, "General Superintendent" and "Superintendent." The followers of Calvin in Switzerland and Holland established perfect equality among the clergy. The Church of Geneva was the model which Knox set before himself for Scotland, and the Reformers followed the principle of parity among ministers. They proposed at the same time to appoint ten or twelve superintendents in the infancy of

the Church, till the Church should be properly constituted: as to election examination, powers of ordination, subordination to the Judicatories of the Church, and ministerial duties, superintendents were placed on the same footing as ordinary ministers, their jurisdiction extended to sacred things only; they claimed no seat in Parliament, and pretended no right to the dignity or revenues of the former Bishops. The office was only temporary, and, to use the words of an old writer, "The superintendents did, with much difficulty and much urging, embrace the office wherein was to be seen nothing but onus, not honos, poverty, and pains, no preferment and riches." No wonder, then, though we read in the 19th Assembly, in July 1569—"Mr John Kersewell, Superintendent of Argile, was rebooked for accepting the Bishoprick of the Ilis, not making the assemblie forseene, and for ryding at and assisting of parliament holdin by the Queen after the murther of the King." He exposed himself to the censure contained in a squib of later date:—

What shall we say now when we see
 The preachers of humilitie
 With pompe practise the papall pride,
 With potentats to sit and ryde,
 And strive for state in Parliament,
 Lyke Lords in their abulziement,
 They blew against the Bishops lang,
 And doctrine in the people dang,
 That ministers should not be Lords,
 Bnt now their words and works discords.
 Their braverie breaks their own Kirke acts,
 Such changes mal-contentment makes.
 Fy on that faith that turns with tyme,
 Turne home and I shall turne my ryme.

Old John Row in his history has the following story, which shows the holy horror entertained towards Bishops:—"This man got many warnings: he dreamed (he was full of apprehensions and groundless imaginations all his life) that he was a lame pig,* and that a golden hammer lighted on him and broke him all to peeces. This was when he was standing for trueth. Having communicated his dream to a brother, he expounds to him his dream, saying, 'Brother, beware that the golden hammer of a Bishoprick break not you and your profession in shivers; for if it fall out so, it will be said—

* Lame = earthen; Pig = pitcher.

Englis

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Malleus en fragilem confregerat aureus urnam."

Englished thus at the time—

The golden hammer broke the brittle kan,
The bishoprick in peeces dash't the man.

Let us see, then, how it fared with Carswell and the golden hammer. Kennedy, who speaks of Carswell as "this powerful prelate," speaking of his diocese and the different persuasions of which it was composed, goes on—"Among such a mixture of religious classes, it cannot be supposed that the reverend Bishop could feel very happy, especially when obliged to use harsh measures to enforce payment of his tithe, being chiefly paid in grain, which in those days was not very plenty. These measures being frequently resorted to, caused the people to dislike him and his whole train of priors, rectors, &c., who officiated under him. This reverend and mighty prelate is said to have had his temper often ruffled by his flock, who to mortify his pride, lampooned him with personalities and practical jokes. One of these I heard repeated when very young. It runs thus:—

*An Carsalach mor tha'n Carnasarie,
A tha na coig cairt na chasan,
Tha dhroll mar dhruinnein na curra,
'Sa sgroban lom, gionach, farsaing.*

The great Carswell of Canasary, whose legs are five quarters (45 inches) in length; his rump as hard as the back of a crane; his stomach capacious, greedy and empty, and very ill to satisfy."

There is no doubt that the new title added largely to the dignity and authority of Carswell. The northern Isles of Skye and Lewis, with other adjacents, formed part of the Diocese of the Isles, but they were included within the bounds of the Superintendent of Ross. But, while Carswell could lay claim to the revenues, there is no charge brought against him of either neglecting or exceeding his duties as a superintendent; and there is a shrewd suspicion that no great objection would be taken to his conduct were it not that like his patron, the Earl of Argyll, he stood by Queen Mary in her troubles. With some this will be esteemed a meritorious action, and with others the reverse. It is quite true that with the exception of Gordon, Bishop of Galloway, who warmly espoused her cause, and the Bishop of Orkney, who solemnised her marriage with Bothwell, and perhaps Bishop

Carswell, the rest of the reformers violently opposed the Queen's faction. It is difficult to decide between the two factions, for on the Queen's party we find some who were professors of the true and reformed religion; and, as Sir Walter Scott has it, "'God and the Queen' resounded from the one party, 'God and the King' thundered from the other party, while, in the name of their sovereign, fellow-subjects on both sides shed each other's blood, and in the name of their Creator defaced his image." "Fellow-citizens," says Principal Robertson, "friends, brothers, took different sides and ranged themselves under the standards of the contending factions. In every county, and almost in every town and village, 'King's men' and 'Queen's men' were names of distinction. Political hatred dissolved all natural ties and extinguished the reciprocal goodwill and confidence which hold mankind together in society. Religious zeal mingled itself with these civil dissensions and contributed not a little to heighten and inflame them." It is true that Carswell's name is attached to that bond of the nobles, in which they recommended Bothwell as a suitable husband for the Queen; but, then, we know that the company were taken by surprise, the house in which they were assembled surrounded by 200 armed men, and many affixed their signatures over-awed by terror and force. That bond proved one of the bitterest ingredients that was yet added to the unfortunate Mary's cup of sorrow and suffering; but we should be slow to condemn Carswell, when, as the Duke of Argyll remarks on this tragical period, "amidst a continued series of the most heinous crimes, we are led almost to doubt the existence of one leading man in Scotland who was free from more or less participation in the guilt of their commission." We tremble for Carswell as we think of him having to do with Court intrigues, and fear lest the golden hammer of a Bishoprick should break him and his profession in shivers. "I have, considering my sphere," says Burnet, "seen a great deal of all that is most tempting and shining in this world; the pleasures of sense I did soon nauseate, intrigues of state and the conduct of affairs have something in them that is more specious; and I was for some years deeply immersed in these, but still with hopes of reforming the world and of making mankind wiser and better; but I have found that which is crooked cannot be made straight."

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Possibly Carswell, like Bishop Burnet, found "that which is crooked cannot be made straight," and after incurring the censure of his brethren in the General Assembly, he withdrew, it would seem, from Court and from cabals and parties, and perhaps bitter experience found its echo in the lines with which he closes his translation of Knox's Liturgy :—

Woe to them with whom the world is prosperous !

Woe to them who obtain its favour !

If our tie be to the world,

There is danger that the will of God is not done.

(*To be continued.*)

THE MEMORANDUM BOOK OF SIR KENNETH MACKENZIE OF SCATWELL, created a Baronet 1703. Edited by CHARLES FRASER-MACKINTOSH, M.P., F.S.A. Scot.

THE inner lives, thoughts, and observations of our ancestors are ever matters of interest, and no works are of such lasting repute as those relating to those matters. There are thousands of names prominent in history, in regard to whose private views and lives we know nothing. Not long since we had occasion to examine the rich and valuable collection of family papers belonging to Mr Allan Maclean, formerly of the Imperial Fire Office, unhappily all that remain to him in heritage, as representative of the ancient and honourable house of Clan Tearlaich, first settled in Urquhart, afterwards at Castle Spioradail, and latterly for three hundred years at Dochgarroch. How the interesting Memorandum Book of Sir Kenneth Mackenzie, first Baronet of Scatwell, came to be among the Dochgarroch papers is a mystery. It is a small volume, strongly bound in vellum, with lock, and extends over the period from 1694 to 1729, the entries not being consecutive as regards dates. On an early page is written, "Ken. McKenzie 1694."

Sir Roderick Mackenzie of Coigach, immediate younger brother of the first Lord Kintail, had issue male—first, Sir John Mackenzie, first of the family of Cromarty; and second, Kenneth, to whom his father gave the lands of Scatwell. Kenneth, first of Scatwell, married, as his second wife, Janet Ross of Invercarron, and was succeeded by Kenneth, son of this second marriage,

writer of the book, created a Baronet of Nova Scotia, 22d February 1703. Sir Kenneth Mackenzie married, first, Liliass, daughter of Sir Roderick Mackenzie of Findon, she being then about 18 years of age, through whom the fine Barony of Findon came to the family of Scatwell. We infer that after this marriage Sir Kenneth lived at the Castle of Findon, as he notes, "Simon Mackenzie my son was born at Findon ye 16 May 1702." Sir Roderick left large personalty, which was divided among his four daughters—Liliass, above mentioned; Jean, married to The Chisholm; Isabel, to Allangrange; and Margaret, to Sir Kenneth Mackenzie, first Baronet of Gairloch. Sir Kenneth represented Ross in the last Scottish Parliament (1702-1706), as to which he notes—"To mind that I took journey for Edinburgh, the 3d June 1702, to the Parliament, and I took with me of money 1500 merks." He also gives an account of his several disbursements on the occasion, and among others—

For a Bible to Margaret (his daughter)	...	...	lb.
For a black suit	...	...	04
For a company wig	...	...	50
For dressing my sword and hanger	...	...	48
For a sword belt	...	...	5
For mending my other wig	...	...	2
	...	...	1 10

We shall now give some extracts regarding Sir Kenneth's family. As to his mother, Janet Ross, he records—"My mother died the 17th March 1699, and was honestly buried; she deserving the same beyond most of women." As to his first wife, Liliass, heiress of Findon, he says—"To mind to my perpetual grief that my dearest wife, Liliass Mackenzie, died the 21st day of October 1703, regretted by all that ever had acquaintance of her, being the 38 year of her age. She died of a child." Sir Kenneth married, secondly, Christian, eldest daughter of Roderick Mackenzie of Avoch, by whom he had no issue; and thirdly, Abigail, daughter of John Urquhart of Newhall, by whom he had one son and two daughters. The youngest, whom he calls "little Liliass," is frequently referred to in this form, and her birth so recorded as occurring at Findon, Thursday, 22d February 1711.

Sir Kenneth Mackenzie's eldest son, George, was educated at Oxford, an unusual step at that period, and the event is thus recorded:—"To mind that my son George went from Edinburgh

SIR K. MACKENZIE'S MEMORANDUM BOOK. 423

on his journey to Oxford, the 28th of July 1702, and Mr Guthrie, his governor, and sent with him 1700 merks." In another place—"All the money George my son spent since his going to Oxford, July 1702, till May 1704, when he came home, came to 8192 merks." In the Baronage it is recorded of this George Mackenzie, that he "was a youth of great hope and spirit, who died unmarried in 1705," and the distressed father thus records the event—"My dearest son, George Mackenzie, died of a decay the 16th day of December 1705, to my great grief, being a very learned and accomplished youth, the 21st year of his age, the prettiest youth of his people." Of another son, Alexander, Sir Kenneth mentions—"To mind that Alexander Mackenzie, my son, died of a decay and bleeding at the mouth, the 10th day of March 1711, being in the 18th year of his age, who was a pleasant and pious youth."

Sir Kenneth's eldest daughter, Margaret, married Eneas Macleod of Cadboll, and her father thus refers to the event:—"To mind that I married Margaret, my daughter, the 13th day of February 1703, and contracted for 6000 merks payable at Whitsunday 1704 the one half, the other 3000 merks at Whitsunday 1705, bearing annual rent after above and respective terms. Her jointure is 12 chalders in Loch-Slin, and 3 chalders the Conquest, and in case they have no heirs, other 3 chalders, with the third of his moveables of whatsoever nature."

We shall next give some extracts as to his affairs. Sir Kenneth was a prosperous man, and fond of entering yearly statements of his means, and comparing them with bye-gone years. The following is the statement for 1713:—

Grant (the Laird of) owes me at Martinmas 1713, by contract for his sister				Merks.
James Thomson (merchant, Inverness)				8,880
James Dunbar (Do.)				2,000
George and John Mackenzie				1,000
Foyers and his Cautioners				1,000
Foyers and Balnain				0,600
Knockfin (Chisholm of)				1,000
Davochpollo (Tutor of Gairloch)				4,000
Matheson				0,500
Toberchurrie (a wadset of Kilravock's)				2,400
Total merks				22,380

Eleven years later, Sir Kenneth's affairs stood thus :—

ANE NOT OF MONEY DUE ME AT WHITY. 1724.

	Marks.
Imprimis resting by Grant of principal	10,000
Item by Thos. Robertson and Dawson	5,250
Item Bond, Termitt (Mackintosh of) and others	2,000
Item James Cuthbert (of Castlehill)	2,000
Item James Thomson	3,500
Item Bill by Grant	1,450
Item by Allangrange	1,600
Item by Scourie (Mackay of)	1,000
Item by Torbo	1,500
Item by Cadboll	7,400
Item by Kincaig	1,100
Item by Knockfin	0,600
Item by Glengarry	4,000
Item by the Earl of Cromarty... ..	4,000
Item by Dunearn	0,200
Item by Fairburn	2,200
	<hr/>
	47,800
Item the Estate of Avoch, which cost	6,000
	<hr/>
Total merks	53,800

Amongst other debtors are found Macleod, Lochiel, Borlum, Dalvey, &c.

As to the monies current at the period, the following may be quoted :—

1699.—I put in an inner keeping in my black cabinet, 24 guineas, a seven guinea piece, 4 Jacobus, 3 Rose Nobles, a moidoir, a half quadruple and pistole, in all to the value of upwards of forty-one pounds sterling.

If the seven guinea piece had been preserved, it would now be of great value in the eye of collectors.

The following is of general interest, showing that the rising of 1715 alarmed Sir Kenneth as to the safety of his papers. The secreting of papers, so often referred to in romances, is here brought before us in real life :—

26 September 1715.

I sent a little chest to Sir Kenneth of Cromarty, wherein all the bonds in this book that was owing at Whitsunday 1715, amounting to 26,840 merks, in his ship. Sent Cromarty besides all my children's bonds of provision, amounting to 32,000 merks, besides that I intend to give my daughters my whole executry. There are other several papers of note in it. The most of the essential papers are sealed by themselves. This Sir Kenneth received, and I have a line of his thereanent. This I have subscribed day foresaid.

(Signed) KEN. McKENZIE.

In the corner, in different ink, is—

I got back the chest and papers.

Sir Kenneth further notes—

I gave the said day a chest to Davochpollo, which he has put under ground.

26 Sep. 1715.

And the other chest I have, am resolved to bury it under ground all with the rights of my estate, in my outer office house bewest the burn.

(Signed) KEN. MCKENZIE.

The Memorandum Book is altogether full of interest, and many other extracts might be given, but the foregoing will serve as specimens of the contents.

AIG UAIGH UILLEAM ROIS AM BARD.

'Na laidhe 'n so gu tosdach fuar,
Tha chré 'bha blàth le gràdh 'us truas,
'S am beul a sheinneadh dàin us duain

A nis air clos ;

Am boilsgean òige dhùin an uaigh

Air Uilleam Ros !

Am measg nam bàrd a thog ar tìr,
Cha robh a h-aon dhiubh' sheinn r'a linn
A dhuiseas suas ar bàigh 'g a chaoidh

Cho sèimh ri Ros ;

An uine ghearr' bha' chlarsach bhinn

A' seirm a bhos.

A ròsan òg' tha glan gun smùr,
'S a shòbhrach bhàn' tha fàs fo'n driùchd,
Sgaoilbìh bhur brat le fàileadh cùrr'

An so mu'n cuairt,

'S bi thus' a ghrian le blàths do ghnùis

'G an àrach suas.

A chuthag ghorm, 'n uair thig an t-àm
'Bhios tus' a seinn air feadh nan gleann,
Dean suidhe greiseag aig a cheann

Le do ghu-gùg ;

Bu tric a bheireadh fuaim do rann

Na deòir bho' shùil.

Ach gheibh a ghaol a nis' a thàth,
Far nach teid mealladh air gu bràth,
Bho linn gu linn a' seinn a dhàin

Air cliù an Uain

A rinn a shaoradh bho gach plàigh

Gu sonas buan.

Tha cluimhn' agad 'n uair bha e beò,
'S tu seinn air bhàrr nan géug 's a' cheò,
Mar' chuir e 'n céill dhuit fàth a dheoir,

Fo sgàil nan craobh,

'S a chridhe tursach trom fo' leòn

A' cnàmh le gaol.

A ribhinn òg tha 'n so air chuairt,
Thoir ceum gu taobh 'us dearc mu'n uaigh
Aig fear a leòn do ghaol cho cruaidh

Ri faobhar lann ;

A dhùin a shùil 's a' chadal bhuan,

'S a shearg a ghreann.

Ge lionmhor bàrd a sheinn do chliù,
Ag àrdachadh do chruth 's do mhùirn,
Cha tug a h-aon dhiubh riamh dhut rùn

Cho saor bho shoil,

Mar' thug am fear tha'n so fo'n ùir

Gun ghaoid dhut loinn.

Ach mar' tha diomhanas gun chéill
'Us mealladh anns gach nì fo'n ghréin,
Tha gaol nan òighean bòidheach féin

A' caochladh tric ;

Chuir sin an bàrd bu ghlaire béus

Ro thràth fo'n lè !

JOHN MACRAE—IAN MACMHURCHAIDH—
THE KINTAIL BARD.

—o—
IV.

THE following song is addressed by the bard to his wife. He admits many shortcomings—his disinclination for ordinary work, his partiality for the bottle, and other such weaknesses; but he claims as a fair set-off his admitted dexterity with his gun and fishing-rod:—

Fonn—Tha mi tinn, tinn, tinn,
Tha mi tinn, 's mi fo airtneil,
Ged nach innis mi do chach
Ciod e fath m' am beil m' acain.

Bha mi uair dheth mo shaoghal
Nach do shaoil mi gu'm faicinn
Mo Chomann-dair cho teann orm,
'S a' bhall nach do chleachd mi.

Mi mar sheann duine gun speis,
Ged nach leir dhomh ri fhaicinn,
'S mi gun fheum fo na ghrèin,
Mur a h-eigh mi air cairteal.

Mi gun chosnadh na mo nàdur,
O'n la chaidh mo bhaisteadh,
'S mòr gu'm b' fhearr mo chur na chill
No na mhill mi de thasdain.

'S ole an céile do mhnaoi oig,
D' am bu choir a bhi maiseach,
Fear nach cumadh rithe riamh
Bonn a riarachadh ceart i.

Mharbhainn fiadh, 's dheanainn iasgach
Le siabadh na slaite,
'S cha robh mi chuis ort riamh
Nach bu mhiann leam a chasgadh.

Mharbhainn breac air linne bhùrn,
Agus ùdlaich an Glas-bheinn;
'S bhiodh coileach-dubh agam air sgeith,
An am dhuit eiridh sa mhaduinn.

'S math a laidheas stochdin bhàn,
Air a chalpa nach b'abhaist fhaicinn,
Troidh chruinn, chumar ann am broig,
Dh-falbhas comhnard air na leachdan.

An turus thug mi do'n taobh-tuath
 Chaill mi buanachd a phaca,
 Mu'n do thill mi dheth na chuairt
 Thug iad bhuams' thu, 's bu chreach e.

The burden of the following verses is pretty much the same as the preceding one; but the bard points out that the circumstances have changed; that he is not the ready sportsman which he had been; that he is indeed himself now a forester—protecting the deer in his home—instead of being the free, roaming, poaching, deer-stalker of his earlier years:—

Fonn—Their mi ò ho-ri ghealladh,
 Ai-ri ù na hu-o éile,
 Their mi ò ho-ri ghealladh.
 'S muladach mi 'n diugh ag éiridh,
 'S airsnealach mo cheum ri bealach.
 Bì'dh mi fhein 'us Mac-a-Rosaich
 'Falbh an còmhnuidh o na bhaile.
 'S tric a laidh mi gu sliuch fuar leat,
 'S gur a cruaidh leam thu mar leannan.
 Ge tric ag amharc fear nan cròc mi,
 Cha do chuir mi dòrn d' a fheannadh.
 Cha do chuir mi sgiàn d'a riachadh,
 Cha mho reic mi 'bhian ri ceannaich'.
 'Nuair nach fhaigh e air 's a ghaoith mi,
 Glacaidh e dhe m' aodann sealladh.
 'S bì'dh na mnathan rium fo ghruaimean,
 Fhaidead 's o nach d' fhuair mi 'n t-eallach.
 Mise 'mo bhuachaille frithe,
 'S iads' fo mhl-ghean aig baile
 Sguiridh mi nise dhe 'giulan,
 Gus an teid an dubhlachd thairis.

This is a "Soraidh" or salutation, from the bard to the people of Strathglass, in which he enlarges on their well-known hospitality and convivial habits; the musical sweetness and modest demeanour of their matrons and maidens, uncontaminated by modern fashions and frivolities.—

Fhir a theid thar a' mhonadh,
 Bheir mise dhut dollar,
 Agus liubhair mo shoraidh
 Gu sàbhailt.
 Fhir a theid, &c.

Air faidead na slighe,
Na leig i air mhi-thoirt,
Gus an ruig thu 'n tigh-dibh'

Annas a' Bhràighe.

Air faidead, &c.

Bheir Seònaid an toiseach,
Gun mhòran a chosd dhut,
Na dh' fhoghnas a nochd dhut
Gu sàbhailt.

Bheir Seònaid, &c.

Bi'dh failte agus furan.
Agus ol air an tunna,
'S an stopan beag ullamh
Dha phaidheadh.

Bi'dh failte, &c.

Theirig sios feadh na tuatha,
Ris an can ind na h-uaislean,
'S cha 'n fhaigh thu fear gruamach
Mu 'n fhàrdaich.

Theirig sios, &c.

Tha 'n duthaich ud uile,
Air a lionadh le furan,
Bho iochdar a bun
Gus a braighe.

Tha 'n duthaich, &c.

Le mnàì ceanalta, còire,
Is grinn' air am meoirean,
'S is binne ghabhas crònna
Dha 'm paisdean.

Le mnai, &c.

Le maigdeanan maiseach,
Nach d' ionnsaich droch fhasan,
Ach ullamh gu

Taisbeanadh cairdeas.

Le maigdeanan, &c.

Na teirig sìos thar a' bhaile
Ris an can iad Bun-Chanaich;
Thoir a mach ort,

An Gleannan is airde.

Na teirig, &c.

Tha coig bailtean urad;
Gus am fiach dhut do thuras,
Gheobh thu fiadhach a' ghunna
Bho phairt diubh.

Tha coig, &c.

Literature.

ALTAVONA: FACT AND FICTION FROM MY LIFE IN THE HIGHLANDS. By JOHN STUART BLACKIE, F.R.S.E., Professor of Greek, Edinburgh. Edinburgh: David Douglas, 1882.

[FIRST NOTICE.]

OF all the high services rendered by Professor Blackie to the Highlands, none have surpassed, if they have equalled, his writing the present book, not even his single-handed founding of the Celtic Chair. It is a most valuable contribution to all the great Celtic questions—many of them now pressing and demanding near solution—that will, no doubt, help powerfully towards their final wise settlement, by one admirably adapted for the task by constitution, experience, sympathy, and study; and we at once recommend it to all true Highlanders and lovers of the Highlands; to all patriots interested in the social problems of which it treats, and to all tourists who wish to travel intelligently through the land, as a work simply necessary to be possessed and deeply studied. We should not overshoot the mark if we said that its issue will make a new epoch in the history of Celtic subjects and the national questions intimately connected with them.

The work itself is charming, one of the happiest of Professor Blackie's many happy efforts—the best of its kind as a literary performance since the memorable *Noctes Ambrosianæ* by a brother professor and poet, the immortal Kit. North. It is in the same style of literary *abandon*, of sedentary and ambulatory dialogue—eminently bright, sparkling, varied, picturesque, eloquent, recherché, sunny, and poetical, though less rollicking than Christopher's, but pervaded by a more earnest, didactic aim; while, as the author says of his friend, Hermann, "all the well-sifted treasures which he, with such discrimination, has collected, are seasoned with a moral fragrance and adorned with an æsthetical grace which doubles their value." Then it is steeped in the very spirit of the Highlands, the perfervid soul of "the land of Bens and Glens and brave fellows." It is redolent of the moor and the mountain, breezy as a Highland loch, fragrant as heather bloom, sparkling as a mountain rill, bright as a summer's day—a very Stream from the Hills, as its name signifies. Then it is wise, tem-

perate, and thoughtful, skilfully and fairly presenting the many sides, through his varied interlocutors, of the numerous knotty questions of which he treats. On the platform, our good professor not seldom coruscates and splashes in a way sufficiently alarming even to his friends, while rejoicing the hearts of his critics—for of enemies the genial soul has none—though even there may always be discerned, beneath the comedy of Thespis, the wisdom of Minerva. But, with his pen in hand, all this effervescence of inherent animal spirits is at one dissipated, and we have utterances of rare temperance, and sound philosophy. No one, not even the *Scotsman*, ever accused our polemical professor of cowardice, of the want of the courage of his opinions, for his bravery in their utterance amounts at times to rashness—if not unwisdom—in time and circumstance; as witness his assertion of the doctrine of the “sacred right of insurrection” and defence of assassination, here also reappearing, when connected matters were so volcanic in the sister isle. In this book, he is as fearless of consequences as Cameron at Aird’s Moss, uttering great but unwelcome truths on burning social questions, notably those connected with land, in a way that has already alarmed our political old wives, and made them lament and tremble of treason and communism. It is in this valorous treatment of tender but pregnant topics, on which fearless utterance is at this crisis specially necessary, that much of the practical value of the book lies; of which more anon. But these are treated with such quiet philosophy and genial polemics, and with such well-sustained argument, that the most censorious and resentful cannot rightly be offended; for our professor only describes himself in Macdonald, when he says that “he combines a wide sympathy and a most genial sensibility with the most stoical volition when necessary, and the most marked resolution” in the discussion of any subject dear to his heart as affecting the well-being of humanity.

There is another and personal aspect in which the book is valuable, its happy presentation of a picture of the author himself and of many of his pet opinions, tastes, and ways, and even what the unloving world might not unjustly call his fads and prejudices. Here we have bright glimpses of the man as host, companion friend, traveller, professor and preacher, in their ever charming, ever varied, concrete unity, as known only to his intimates in his

happy home and on the heather. In this respect, it has great autobiographical value in exhibiting Blackie as he is in daily life, in happy home-like *dishabille*, that must be charming to his many lovers, recalling the rarely-compounded professorial laird of Altnacraig to those who have seen him there, and shewing him as he is to those who have not. It must furnish to the future biographer of the Professor many real and near glimpses of the man, invaluable to his true interpreter, similar to those in Gœthe's own Autobiography, which furnished a hint for the second title of this work.

The form selected for the book is eminently happy, that of rapid, varied, and easy dialogue between well-chosen types of classes "impersonated to serve an argumentative purpose." It allows full scope for the special form of Blackie's genius, his kaleidoscopic style of mind, in which every subject is illuminated by innumerable cross lights from his superabundant reading and reflection. It is verily the brightest "blossom of books," as the name he gives his friend, Hermann, appropriately signifies. A better form in the whole circumstances could not have been chosen to work out the special themes of the book. The interlocutors are all impersonal types, embodied ideas as it were, with one exception, our good local Celt, the Inspector of Schools, "Hilarius," who appears at the Kerrera picnic, and holds forth, in his wonted Field Club style, on the geology and botany of Lorn, while taking hilarious part in more sublunary matters there. Under the name of Gillebride Macdonald, we have the professor himself in thinnest disguise: though, for that matter, it takes the whole of the interlocutors and their utterances to present the many-sided mind that created them all. For, whatever the mistaken public may think, the Professor is only speaking truth when he says:—"I hate one-sided views; I strive always, when I most violently condemn, to appreciate my antagonist's point of view, and to state sympathetically any circumstances that may either palliate his guilt or make a sort of reasonable apology for his blunder." The dialogue is bright, varied, natural, sparkling, and well-sustained, and even the longer orations are not out of place in intelligent circles, on matters requiring expository detail, of which there are abundance taken in hand.

To say that the book is eminently readable, is only saying

what is true of everything Blackie has ever put his pen to. He cannot even write a preface to Clyde's Greek Syntax without compelling you to go right through it; or expound the mysteries of Greek accent without making them attractive. His unique power of illuminating the dark and bathing the dry in the dews of poetry, is abundantly proved here, even animating heraldry with a living soul, and making Macdonald's family tree blossom like Aaron's rod.

The felicity of phrase for which Blackie is at all times remarkable in whatever he touches, is here richly exhibited. These are a few from its earlier pages—he describes Somerled as "quick to discern, swift to act, and strong to strike;" the Campbells are "clever fellows, with a wonderful power of increment," a mild paraphrase of theftuousness; the growing "flirtation with would-be-genteel Episcopacy," fashionable in Scotland, "if it is not universally feeble piety it is always bad policy;" a certain countess is "a woman with a brain and a heart and a hand all working in fine harmony together, and a magic of luminous smiles about her mouth that would shame Thalia in her most blooming humour;" in all churches we have "the mark of the beast, impeccability and infallibility;" "bag-pipes belong to the open air as naturally as heather belongs to the hills and salmon to sea-lochs;" he counsels Bücherblume to "pick up a little Gaelic, that his tongue may be in full harmony with his feet when he brushes the dew from the heather;" he advises our Highland gatherings to cultivate "the brain as well as the brawn" of the people, like the Welsh; he describes parliamentary life as "playing at political shinty in the great scramble for power and place, which is at once the business and amusement of the normal Englishman;" "if I call Ben Nevis an elephant, I may call Cruachan a hind—the one the most massive of male mountains, the other the most graceful of lady bens;" and so on all through the book.

His dashing characterisation of persons at once presents a clear portrait of the individual with the few rapid well-selected strokes of the accustomed artist—as we have seen above; and his sketches of the varied personalities that swarm at Oban Pier are admirable examples of his word portrait-painting, from the big sheep-farmer "with a back like a mountain and a belly like a beer-barrel" to the poor lanky student "for all the world like

a potato that has grown up tall and thin and white in a dark cellar."

His descriptions of his personal friends, scattered through the book, are bright, sympathetic and life-like; and there are not a few of these who will be at once recognised, and of whom, so far from disguising them, the author, with his accustomed kindliness of nature, as he says, has invited the public to share in his admiration. He also confesses kindly obligations, in his preface, to many who have given him aid in his Celtic researches, and the whole is appropriately dedicated to Sir Kenneth Mackenzie of Gairloch, as "a good landlord, a true Highlander, and a politician of enlightened and popular sympathies"; while the title-page is adorned with an exquisite vignette of the view from his Oban home, down the Sound of Kerrera, by "the fine genius and expert hand" of Waller Paton.

The sketches of Highland scenery form a succession of exquisite photographs, touched with "the light that never was on sea or land," and range over the best bits of the whole Highlands, all real transcripts from personal observation; for there is no man living who has seen more of the land of bens and glens, or climbed and walked more extensively over its surface, than our light-hearted, light-footed professor. As a companion in travel, he is unrivalled, and we hear his voice and see his speaking gestures in every line of the prose and poetry of the book. Many if not most of the poetical effusions there have already appeared in various places, but it is well that they have been gathered for permanent preservation in appropriate settings.

The breadth of view and sympathetic appreciation of varied forms of thought and theology are marked features of the work, though only natural utterances of the man. At times, this breadth of sympathy may surprise and offend narrower souls, as when he ventures to say of the Scarlet Woman herself—"It is only in logic that popery is weak; in life it is strong and often beautiful—sometimes sublime;" and when he makes his chief female interlocutor, the gifted Flora, a Catholic!

Beneath the lightness and brightness of phrase in which it excels, we may often detect the sparkle of the gem of real wisdom, a felicitous and epigrammatic crystallisation of a truth. For example—"Physical science without piety is merely a kick

of the cognative faculty against the insolence of piety without knowledge;" "hard study requires a hard environment; flowers should not be strewn over granite pavements;" "a perfectly impartial lover is no lover;" "it is easier for a bad position to divorce a man from his goodness, than for a good man to make the bad position bend to his inclinations."

The subjects discussed are very various, and include most of the questions affecting the Highlands, many of which have been lately forced into growing prominence against the will of the interested, by the author and like-minded friends of the Gael. His treatment of these we reserve for future consideration. Meantime, we cordially invite the reader himself to enjoy this rare "feast of reason and flow of soul."

DINNER OF THE "CUIDICH 'N RIGH (DUKE OF ALBANY'S) CLUB."

THE "Cuidich 'n Righ (Duke of Albany's) Club," formed by the junction of the Dinner Clubs of the 72d and 78th Highlanders, which, with the Highland Rifle Militia, are now incorporated as Seaforth's Highlanders, held its first banquet at Willis's Rooms, King Street, St James', London, on the 5th of June. The chair was taken by His Royal Highness the Duke of Albany, Colonel of the 3d Battalion, President of the Club; and he was supported on the right by General Sir Patrick Grant, G.C.B., G.C.M.G., Colonel of the 2d Battalion, Governor of Chelsea Hospital, and on the left by General E. Selby Smith, K.C.M.G., Colonel of the 1st Battalion. His Royal Highness was attended by Colonel Perceval. Among the officers present were—General G. W. P. Bingham, C.B., Lieutenant-General J. A. Ewart, C.B., Major-General Sir Archibald Alison, Bart., K.C.B., Major-General G. A. Lockhart, C.B., Major-General A. Mackenzie, C.B., Inspector-General J. Mure, M.D., Deputy Inspector-General W. G. Seaman, M.D., Joseph Jee, C.B., V.C., Surgeon-General R. Mackinnon, Surgeon-Major W. Nangle, M.D., and W. Johnstone; Colonels G. D. Barker, M. de la Poer Beresford, H. S. S. Burney, W. C. Butler, D. Robinson, and R. Douglas; Lieutenant-Colonels L. P. Bouverie, Feilden, C.B., J. N. Gower, T. F. Pardoe, R. Locke, and P. B. Simpson; Majors T. A. Barstow, A. Boyle, V.C., A. Crombie, J. Finlay, H. G. Grant, M. N. G. Kane, R. H. Murray, J. M. Tingcombe, and C. C. W. Vesey; Captains W. Adam, H. Barron, T. E. Caldwell, W. H. Champion, J. H. Ewart, F. W. Maitland-Kirwan, S. E. Price, J. Robertson, C. Roberts, A. Tanner, T. B. Urquhart, G. W. R. M. Waugh, and Colin Mackenzie; Lieutenants H. S. Barlow, S. B. Jamieson, and S. C. H. Monro; Messrs Hon. A. T. Fitzmaurice, H. E. Brown, D. A. D. Kennedy, E. R. Massey, G. O'Grady, J. Ingle, &c.

After dinner His Royal Highness, who wore the green ribbon of the Order of the Thistle, proposed, first "Her Most Gracious Majesty the Queen," and secondly "His Royal Highness the Prince of Wales, Her Royal Highness the Princess of Wales, and the other Members of the Royal Family," both toasts being drunk amidst

hearty cheering. Then His Royal Highness rose again and spoke briefly as follows :—"Gentlemen, it is now my duty to propose the toast of the evening. It is 'Success and Prosperity to the Cuidich 'n Righ (Duke of Albany's) Club.' I must confess, gentlemen, that I came here this evening with a certain amount of diffidence, but the cordial reception which you have accorded me has removed any such feeling from my mind. We have met to-night to celebrate the union of the Dinner Clubs of two illustrious regiments—regiments with which I esteem it an honour to be connected—and one of which was associated with the name of my late grand-uncle, who bore the same Scottish title which I now bear. The territorial system has now linked these regiments together for better, for worse, and henceforth there will be no rivalry between them but in striving to emulate each other's gallant deeds. They meet now as integral portions of one corps, and they have agreed to bind together their laurels, and to blend their glorious battle-rolls. It is not too much to say that the Highlanders who marched to the relief of Candahar under Roberts are worthy of their comrades who relieved Lucknow under the leadership of Havelock. Gentlemen, let us drink 'Prosperity to the Cuidich 'n Righ (Duke of Albany's) Club.'"

His Royal Highness's speech was frequently interrupted by bursts of applause, and at its close the toast was drunk with great enthusiasm.

Sir Patrick Grant, who wore the broad red ribbon of the Order of the Bath, then rose and said :—"Gentlemen, it is now my pleasing duty to call upon you to drink the health of the President of this Club and his young bride. I am now an old man, but I am not so old but that I hope to live to see him occupy the chair at our gatherings for many years to come. I give you their Royal Highnesses the Duke and Duchess of Albany, and I call upon you to drink this toast with full Highland honours."

Notwithstanding Sir Patrick's allusion to his age, this hearty old Highlander was the first to set his foot on the table; and his voice, still clear as a bell, rung out in his native Gaelic—"Suas i, suas i, up with her, up with her—sios i, sios i, down with her, down with her—sguab as i, sweep her out." Hearty cheers greeted the toast and the rising of the Duke of Albany, who said :—"Gentlemen, I have to thank you most sincerely for the truly kind manner in which you have received the health of the Duchess of Albany, as well as my own, and I am happy to be able to inform you that Her Royal Highness takes the greatest interest in all that pertains to Scotland and the Scotch." (Loud cheers.) About half-past ten the Duke of Albany took leave of his brother officers and retired with Colonel Perceval; and shortly after eleven the company broke up. The "Cuidich 'n Righ (Duke of Albany's) Club," besides its annual dinner in London, which takes place between the Epsom and Ascot race-meetings, holds another in Edinburgh upon St Andrew's Day, the 30th of November, in each year.

AFTER-TOIL SONGS.—Under this title our good friend, Mr William Allan, has published a neat volume of songs, in which many of his best efforts hitherto make their appearance. Mr Allan and his works are now so well and favourably known to the reader that it is quite unnecessary here to say more than intimate the publication of his new volume. Not a few of the pieces have been already widely read and much appreciated in our own pages, and reproduced throughout the British Colonies, where many of Mr Allan's poems have acquired great popularity among our countrymen. This makes his seventh volume of poetry, besides several standard works—as widely different in their nature from poetry as they well can be—on marine engineering.

THE LOHCARRON EVICTIONS.

So much whitewash has been distributed in our Northern newspapers, by "Our Local Correspondents," in the interest of personal friends who are responsible for the Lochcarron evictions—the worst and most indefensible that have ever been attempted even in the Highlands—that we consider it our duty here to state the real facts. We are really sorry for those more immediately concerned, but our friendly feeling for them otherwise cannot be allowed to come between us and our plain duty. A few days before the famous "Battle of the Braes," in the Isle of Skye, we received information that summonses of ejectment were served on Mackenzie and Maclean, Lochcarron. The Editor at once wrote to Mr Dugald Stuart, the proprietor, intimating to him the statements received, and asking him if they were accurate, and if Mr Stuart had anything to say in explanation of them. Mr Stuart at once replied, admitting the accuracy of the statements generally, but maintaining that he had good reasons for carrying out the evictions, the reasons for which he expressed himself anxious to explain to us on the following day, while passing through Inverness on his way South. Unfortunately, his letter reached us too late, and we were unable to see him. The only reason which he vouchsafed to give in his letter was to the following effect:—"Was it all likely that he, a Highlander, born and brought up in the Highlands, the son of a Highlander, and married to a Highland lady, would be guilty of evicting any of his tenants without good cause." We replied that, unfortunately, all these reasons could be urged by most of those who had in the past depopulated the country, but expressing a hope that, in his case, the facts stated by him would prove sufficient to restrain him from carrying out his determination to evict parents admittedly innocent of their sons' proceedings, even if those proceedings were unjustifiable. The day immediately preceding the "Battle of the Braes" we proceeded to Lochcarron to make enquiry on the spot, and the writer on his return from Skye a few days later, reported as follows to the Highland Land Law Reform Association:—

"Of all the cases of eviction which have hitherto come under my notice I never heard of any so utterly unjustifiable as those now in course of being carried out by Mr D. Stuart in Lochcarron. The circumstances which led up to these evictions are as follows:—In March 1881, two young men, George Mackenzie and Donald Maclean, masons, entered into a contract with Mr Stuart's ground-officer for the erection of a sheep fank, and a dispute afterwards arose as to the payment for the work. When the factor, Mr Donald Macdonald, Tormore, was some time afterwards collecting the rents in the district, the contractors approached him and related their grievance against the ground-officer, who, while the men were in the room, came in and addressed them in libellous and defamatory language, for which they have since obtained damages and expenses in the Sheriff Court of the County. I have a certified copy of the whole proceedings in Court in my possession, and, without going into the merits, what I have just stated is the result, and Mr Stuart and his ground-officer became furious.

"The contractors are two single men who live with their parents, the latter being crofters on Mr Stuart's property, and as the real offenders—if such can be called men who have stood up for and succeeded in establishing their rights and their characters in Court—could not be got at, Mr Stuart issued summonses of ejectment against their parents—parents who, in one of the cases at least, strongly urged his son not to proceed against the ground-officer, pointing out to him that an eviction might possibly ensue, and that it was better even to suffer in character and purse than run the risk of eviction from his holding in his old age. We all heard of the doctrine of

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visiting the sins of the parents upon the children, but it has been left for Mr Dugald Stuart of Lochcarron and his ground-officer, in the present generation—the highly-favoured nineteenth century—to reverse all this, and to punish the unoffending parents for proceedings on the part of their children which the Sheriff of the County and all unprejudiced people who know the facts consider fully justifiable.

“Now, so far as I can discover, after careful enquiry among the men’s neighbours, and in the village of Lochcarron, nothing can be said against either of them. Their characters are in every respect above suspicion. The ground-officer, whom I have seen, admits all this, and makes no pretence that the eviction is for any other reason than the conduct of the young men in prosecuting and succeeding against himself in the Sheriff Court for defamation of character. Maclean paid rent for his present holding for the last 60 years, and never failed to pay it on the appointed day. His father, grandfather, and great-grandfather occupied the same place, and so did their ancestors before them. Indeed, his grandfather held one-half of the township, now occupied by more than a hundred people. The old man is in his 81st year, and bed-ridden—on his death-bed in fact—since the middle of January last, he having then had a paralytic stroke from which it is quite impossible he can ever recover. It was most pitiable to see the aged and frail human wreck as I saw him that day, and to have heard him talking of the cruelty and hard-heartedness of those who took advantage of the existing law to push him off out of the home which he has occupied so long, while he is already on the brink of eternity. I quite agreed with him, and I have no hesitation in saying that if Mr Stuart and his ground-officer only called to see the miserable old man, as I did, their hearts, however adamant, would melt, and they would at once declare to him that he would be allowed to end his days and die in peace, under the roof which, for generations, had sheltered himself and his ancestors. The wife is over 70 years of age, and the frail old couple have no one to succour them but the son who has been the cause, by defending his own character, of their present misfortunes. Whatever Mr Stuart and his ground-officer may do, or attempt to do, the old man will not, and cannot be evicted until he is carried to the churchyard; and it would be far more gracious on their part to relent and allow the old man to die in peace.

“Mackenzie has paid rent for over 40 years, and his ancestors have done so for several generations before him. He is nearly sixty years of age, and is highly popular among his neighbours, all of whom are intensely grieved at Mr Stuart’s cruel and hard-hearted conduct towards him and Maclean, and they still hope that he will not proceed to extremities.

“The whole case is a lamentable abuse of the existing law, and such as will do more to secure its abolition, when the facts are fully known, than all the other cases of eviction which have taken place in the Highlands during the present generation. There is no pretence that the case is anything else than a gross and cruel piece of retaliation against the innocent parents for conduct on the part of the sons which must have been very aggravating to this proprietor and his ground officer, who appear to think themselves fully justified in perpetrating such acts of grossest cruelty and injustice—acts which indeed I dare not characterise as they deserve—but conduct which on the part of the young men has been fully justified and sustained by the courts of the country, and for which the son of a late Vice-Chancellor of England ought to have some respect.”

This report was slightly noticed at the time in the local and Glasgow newspapers, and attention was thus directed to Mr Stuart’s proceedings. His whole conduct appeared so cruelly tyrannical that most people expected him to relent before the day

of eviction arrived. But not so : a sheriff-officer and his assistants from Dingwall duly arrived, and proceeded to turn Mackenzie's furniture out of the house. People congregated from all parts of the district, some of them coming more than twenty miles. The sheriff-officer sent for the Lochcarron policemen to aid him, but, notwithstanding, the law which admitted of such unmitigated cruelty and oppression was set at defiance; the sheriff-officers were deforced, and the furniture returned to the house by the sympathising crowd. What was to be done next? The Procurator-Fiscal for the county was Mr Stuart's law agent in carrying out the evictions. How could he criminally prosecute for deforcement in these circumstances? The Crown authorities found themselves in a dilemma, and through the tyranny of the proprietor on the one hand, and the interference of the Procurator-Fiscal in civil business which has ended in public disturbance and deforcement of the Sheriff's officers, on the other, the Crown authorities find themselves helpless to vindicate the law. This is a pity; for all right thinking people have almost as little sympathy for law breakers, even when that law is unjust and cruel, as they have for those cruel tyrants who, like Mr Stuart of Lochcarron, bring the law and his own order into disrepute by the oppressive application of it against innocent people. The proper remedy is to have the law abolished, not to break it; and to bring this about such conduct as that of Mr Stuart and his ground officer is more potent than all the Land Leagues and Reform Associations in the United Kingdom.

As a contrast to Mr Stuart's conduct we are glad to record the noble action of Mr C. J. Murray, M.P. for Hastings, who has fortunately for the oppressed tenants on the Lochcarron property, just purchased the estate. He has made it a condition that Maclean and Mackenzie shall be allowed to remain; and a further public scandal has thus been avoided. This is a good beginning for the new proprietor, and we trust to see his action as widely circulated by the press as the tyrannical conduct of his predecessor.

It is also fair to state, what we know on the very best authority, namely, that the factor on the estate, Mr Donald Macdonald, Tormore, strongly urged upon Mr Stuart not to evict these people, and that his own wife also implored and begged of him not to carry out his cruel and vindictive purpose. Where these agencies failed, it is gratifying to find that Mr Murray has succeeded; and all parties—landlords and tenants—throughout the Highlands are to be congratulated on the result. A.M.

THE CELTIC PROFESSOR.—There are numberless speculations now as to who shall be the forthcoming Celtic Professor in Edinburgh. It is rumoured in well-informed circles that Sheriff Nicolson has already declined the post; that our good and learned friend, "Nether-Lochaber," has been approached on the subject; and that another old friend of ours, and a good Celtic scholar, the Rev. Donald Masson, M.A., M.D., is a candidate. Not a few others are ambitious, some of whom are favourably spoken of, though, curious to say, we have heard nothing during the last few months of the outstanding claims of the Rev. Dr Thomas Maclauchlan. The last item that has reached us, from a good source, is that Mr Whitley Stokes, the learned editor of old Irish and Cornish texts, has given up his successful career in India, in order to accept the Chair. As Mr Stokes is, beyond comparison, the most learned and accomplished Celtic scholar in the British Dominions, nothing would please us better than to have our present information confirmed on an early day by seeing him duly installed as our first Celtic Professor in Edinburgh.

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THE LATE MAJOR SAVORY, 78TH HIGHLANDERS.

THE late Major Savory, for many years Adjutant of the Royal London Militia, whose death we were sorry to observe, and whose name will be familiar to many of our readers in the Highlands and Canada, was one of the last links which bound the Militia Service to the Line under the old system. Major Savory was gazetted to the 90th (Perthshire) Light Infantry, as Ensign, on the 9th October 1855, receiving his commission without purchase. He was promoted to a Lieutenancy in the same regiment on the 4th October 1857, which commission was afterwards ante-dated to the 1st, and again to the 24th September, on which day Havelock's column suffered severely in front of the Alumbagh. Major Savory exchanged, on the 7th October 1859, as a Lieutenant to the 78th Highlanders; obtained his company by purchase on the 15th January 1864; and retired from the service on the 6th July 1869. In September 1861 he was appointed as aide-de-camp on the staff of Major-General W. G. Brown, commanding the 2d Infantry Brigade at Aldershot, and in January 1863 he accompanied the same officer to China in a similar capacity. After retiring from active service Major Savory was chosen by the Board of Lieutenancy of the City of London, as the Adjutant of the Royal London Militia, and was gazetted as such on the 18th July 1871. He was appointed a temporary Captain in the army on 25th February 1874, and received an Honorary Majority on the 15th March 1878. The late Major Savory served with the 90th Light Infantry during the Indian Mutiny, 1857-58. He advanced with Havelock's column from Cawnpore on the 19th September of the former year; and was present at the actions of Mungarwar, Oonao, and Buseerutgunge, the capture of the Alumbagh, and the several actions resulting in the relief and subsequent defence of Lucknow. During these operations Major Savory was wounded, losing the sight of his right eye. He was present at the storming of the Engine House and Hiru Khana; served under Sir James Outram throughout the operations at the Alumbagh, from November 1857 to March 1858, and at the final siege and capture of Lucknow; also in the Oude Campaign of 1858, and as Station Staff Officer to Colonel Smith, commanding a field force. For these services Major Savory received the Indian Mutiny medal and clasps, and was granted a year's service for Lucknow. The late Major was seized with an apoplectic fit early on the morning of the 25th May last, and died the following morning in the 46th year of his age. His funeral, which took place at Kensal Green Cemetery on the 1st inst., was attended by the officers, the band, and a firing party of the 4th Battalion Royal Fusiliers (late Royal London Militia), as well as by many old comrades and members of the Naval and Military Club, on the Committee of which Major Savory had served for many years, and of which he had been recently appointed chairman. A gun-carriage was furnished by the Honourable Artillery Company; and, by the kind permission of his old friend, Colonel Ewen Macpherson, the pipers of the 2d Battalion Argyll and Sutherland Highlanders were also present. Major Savory was one of the originators of the "Lucknow Dinner" on the 25th of September, and will be greatly missed by a large circle of friends to whom his sterling qualities had warmly endeared him.

THE REV. DONALD MASSON, M.A., M.D., Edinburgh, has in the press the first part of a work entitled "Vestigia Celtica: Celtic Footprints in Philology, Ethics, and Religion."

LIFE OF FLORA MACDONALD AND HER ADVENTURES WITH PRINCE CHARLES.—"The book is one of great value, occupying a unique place as the only authoritative life of a woman whose heroic conduct has won universal admiration. . . . A limited number has been thrown off in a superior style of paper and binding, with the fine broad margin which readers prefer who are in the habit of making annotations. . . . No well-furnished library can afford to dispense with it."—*Inverness Courier*.

"The first complete and authentic account of Flora Macdonald's life, and her memorable achievement in contriving the escape of Charles Edward, that has yet been written. . . . The narrative is written in a singularly simple and unpretentious style, and undoubtedly forms a valuable contribution to the history of one of the most interesting episodes in Scottish annals."—*Scotsman*.

"The incidents are so sensational as any to be met with in the most thrilling novel."—*Oban Times*.

"The adventures of Flora Macdonald . . . have never been recounted with such a minute regard for truth as by the present writer."—*Oban Telegraph*.

"No better contribution to the history of the stirring times of the middle of last century than an authenticated account of Flora, and her share in the events of her time, could hardly, at this time of day, be given to the world. . . . The adventures are most graphically given. . . . The interest is sustained throughout, and the whole narrative is in "interest and sensation" more like a masterpiece of fiction than the relation of real events in a lonely corner of the Highlands. . . . It is a volume unexcelled in interest, of considerable literary excellence, and invaluable to all who desiderate a correct knowledge of their country's historical characters."—*Brechin Advertiser*.

"It smacks of the Highland hills, and there is a touch of Highland music as from some old time harpischord that few can play."—*Greenock Advertiser*.

"More genuinely romantic as a simple narrative of well authenticated facts, than if presented to our attention with all the embellishments of ballad poetry and romance."—*Nether-Lochaber*.

"Full of vitality and realism."—*Northern Chronicle*.

"The simple and unaffected style of the narrative lends an additional charm to it. Unfortunately the author did not survive to see his work through the press, and the appreciative memoir of his life prefixed to it by his friend, Mr A. Mackenzie of the *Celtic Magazine*, forms a graceful tribute to his memory."—*Dundee Advertiser*.

"The only complete, authentic account of our distinguished country-woman that has yet been published. . . . Told with all the warmth of an enthusiastic admirer, and the grace of an accomplished writer."—*Perthshire Constitutional*.

THE GAELIC SOCIETY ASSEMBLY will be held as usual in the Music Hall, on the Thursday evening of the Inverness Wool Fair—Charles Fraser-Mackintosh, M.P., Chief of the Society, in the chair. Professor Blackie is expected to be present.

THE HISTORY OF THE MATHESONS will be continued in our next and succeeding numbers, the families of Shiness and Achany, as well as the Iomaire Mathesons, having yet to be dealt with. The whole will be published separately in a neat volume, in September next. The issue will be limited to 250 copies; price to subscribers, 7s 6d; to non subscribers, 10s 6d. Those desiring to secure copies should send in their names without delay.

TESTIMONIAL TO MRS MARY MACKELLAR.—In consideration of Mrs Mary Mackellar's labours in the cause of Celtic literature, and to assist her in making further researches, it has been resolved by a number of friends to present her with a testimonial in the shape of a sum of money. The following gentlemen have agreed to take charge of subscriptions:—Messrs MacLachlan & Stewart, Edinburgh; William Mackay, solicitor, Inverness; Ewen Cameron, National Bank, Fort-William; James Macdonald, W.S., 21 Thistle Street, Edinburgh.